A Catechisme, or Institution of Christian Religion to be learned of all youth, next after the *Little Catechisme* appointed in the booke of Common Prayer.

Dean Nowell

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To the moſt reverend Fathers in God, my *Lords*, Mathew *Archbiſhop of Canterbury*, *Edmond* Archbiſhop of Yorke, Edwin, *Biſhop of London, and the reſt of the Biſhops of England.*

IT is not unknown unto your wiſedoms, that the diverſity of Catechiſmes, in ſhortneſſe or length, either for the firſt entring of Children, or for the more full inſtruction of youth, in the principles and ſumme of Chriſtian Religion, are as well allowed by the judgements of divers godly & learned men, as alſo practiſed of many Chriſtian Churches in ſundry Countries well reformed, not without good reaſon, grounded upon the diverſities of ages, and capacity of wits. I therefore upon the ſaid conſiderations, have applyed my ſelfe in this Catechiſme, being of a middle ſort, both to further the profit, and to ſatisfie the mindes of ſuch as may judge the little Catechiſme as written for very yong Children, not fully enough to ſerve for their inſtruction: and on the other part, may thinke the larger Catechiſme to be too long and tedious, either for their capacity or leaſure. For their uſe (I ſay) and contentation, I have here abridged the largeſt Catechiſme, in ſuch ſort (I truſt) as it may ſeem neither much defective in any neceſſary points of Chriſtian Religion, neither very ſuperfluous in any unneceſſary circumſtances and amplifications, neither in conſequence of matter greatly ſwarving from good order, that as the leaſt Catechiſme is moſt meet for the firſt entring of Children or others, though of more age, yet not of the greateſt capacity, ſo might this of the

middle ſort ſerve for ſuch, as having ſomewhat profited, were yet deſirous of further inſtruction; and laſtly ſuch as not contented to know the chiefe points of Chriſtian Religion, briefly ſet forth, were deſirous to ſee and underſtand the reaſons and proofs of the ſame, may find in the largeſt Catechiſme, wherewith to content and ſatisfie their minds, ſo that none ſhould lack inſtructions of Godlineſſe meet for them, of what age or capacity ſoever they were, the which three Catechiſms being purely tranſlated into the Latine tongue, may not onely ſerve young beginners, or more forward Schollers in the Grammer Schoole, to the ſame uſes, and to the learning of true Religion, and the right uſe of the Latine ſpeech with one labour, but the laſt alſo might ſeem not unprofitable unto many Eccleſiaſticall Miniſters for divers good purpoſes. Might it therefore pleaſe your good *Lordſhips* in reſpect of the former, and other good conſiderations, which may unto your wiſedome better appeare to allow the ſame, I ſhall thinke my little labour right well beſtowed. And humbly taking my leave, I commend you unto the grace of Almighty God, who have the ſame alwaies in his bleſſed keeping.

November, 1572.

Your good Lordſhips to command, *A. N.*

Master. Tell me my Child of what Religion thou art?

Sch. Of the same Religion, which our Saviour taught, whereof I am called, and doe trust that indeed I am a Christian. Acts 11. d, 16.

M. What is the Christian Religion?

Sch. Christian Religion, is the true worshipping of God, and keeping his Commandements. Mat. 4. b, 10. Iohn 4. c, 24.

M. Of whom or where is it to be learned?

Sch. Out of the word of God, which is written in the book of the old and new Testament. Iohn 5. d, 30. Acts 17. c, 11. 2 Tim. 3. d, 15, 16, 17.

M. Why is Gods Word named the Testament?

Sch. Because Gods Will, what hee would have us to doe, or flie, is there perfectly and unchangeably contained, from the which we ought not to swerve on any side. Gal. 3. 15, 17. Iohn 4. c, 25. Gal. 1. 2, 8, 9. Deut. 4. 2, 3. Esay 3. d, 11.

M. By what meanes shall we come to the knowledge of Gods will written in his Word?

Sch. By diligent reading and studying of the same, or by hearing it read, and truly taught. Iohn 5. b, 30. Acts 17. c, 11.

M. Is that sufficient?

Sch. Because no man can by his own wit or diligence attaine to the knowledge 1 Cor. 2. d, 21. and 3. b, 7.

Psal. 119. c, 33, 34, 35. John 19. b, 13. ledge of Gods Wisedome in his word contained, we must with continuall and fervent prayer crave of GOD, that it would please him by his holy Spirit, to endue our hearts with understanding, and beleef of his holy word, and with earnest desire to obey his will therein declared.

M. Which be the cheifest parts of the word of God?

Sch. The Law and the Gospell.

John 1. b, 17. Luke 16. d, 16, Acts 13. f, 30. Ro. 6. c, 14, 15. Mat. 22. d, 37, 38, 39, 40. Luke 10, c, 27, 28. Rom. 10. a. Gal. 3. b, 10. Mat. 2. b, 15. Luke 5. f, 32. John 1. b, 17. Acts 3. f, 38. 39. & 15, f, 38, 39, Rom. 1. a, 5. b, 10. & 6. b, 14. 15.

M. How be these to be known, the one from the other?

S. The Law teacheth us our duty towards God and our neighbours, and chargeth us strictly to doe the same: promising everlasting life to such as do fulfill the Law, and threatning eternall damnation to such as do break the same.

M. What doth the Gospell?

Sch. It promiseth that God, through faith in Christ, will be mercifull to forgive the offenders of the Law such as be sorry therefore, and purpose to amend.

M. How many parts be there of true Religion?

Sch. There be two principall parts of Religion likewise, as of the word of God, out of the which, as it were the spring-head, Religion doth flow.

M.

M. Which be they?

Sch. Obedience, which the Law commandeth: and faith, or beleefe, which the Gospel requireth. Joh. 14.b, 15. c, 21, 23, 24. Rom. 10. 2, 5, b. 8.

M. For more plainenesse, I would have thee to make more parts of Religion. Mar. 1. b. 15. Rom. 1. 2, 5. b, 16.

Sch. I may (I thinke) conveniently reckon these foure as chiefe parts of true Religion: Obedience, Faith, Prayer, and the Sacraments. Joh. 14. b, 15. c, 21. 23, 24. Mat. 16. d, 16, Acts 2. c, 21.

M. Well then, I will inquire of those foure in order as you have rehearsed them. And for that true obedience, which is the first part, it is to be tryed by the rule of Gods law: I thinke it necessary in the beginning, to know what thou thinkest of Gods law? Rom. 19. c, 12, 13. Ioh. 14. b, 15. c, 21, 23, 24, Gal. 3. b, 10. Exo. 34. d, 28, 29.

Sch. I thinke the Law of God written in two Tables, to be the most perfect rule of righteousnesse, commanding all good things that are to be done, and forbidding the contrary. Psal. 19. b, 6, 7, 8, 9, 10. Exod. 20. Deut. 5. Esay 30. d, 21. Mat. 22. b, 36, 37.

M. Whereof treateth the first Table?

Sch. Of godlinesse, or of our duty towards God, and it containeth the foure first Commandements.

M. The second, whereof treateth it?

S. Of Charity, or Love among men, and for our duty one towards another, which Table containeth five Commandements,

Mat. 19.c, 18, 19. & 22.d, 39 4. Exod. 34.d, 28 Deut. 4. b, 13.

dements, and so in the whole, the Law containeth ten Commandements, and therefore also is called the ten Commandements.

M. Rehearse the first Commandement of the first table.

Exod. 20. a, 1, 2, 3. Deut. 5. a, 5, 6, 7.

Sch. God spake thus: Heare O Israel, I am the Lord thy God, which have brought thee out of the land of Ægypt out of the house of bondage. Thou shalt have no other Gods before me.

M. Why doth he in the beginning tell us that he is the Lord our God?

Deut. 10. b, 12, 13.

Sch. In those words his infinite Majesty, power, and goodnes, are expressed, whereby we are most strictly charged with obedience, unlesse we will be both rebels against him that is most mighty, and unthankfull towards him that is most good and gracious.

Mal. 1. b, 5, 6.

M. What meaneth it that he chargeth us to have none other Gods before him?

Sch. He forbiddeth and condemneth all Idolatry.

M. What is Idolatry?

Psal. 115. b, 8, 9. Mat. 4. b, 10.

S. Woreverence with godly worship any Creatures, or to put our trust or comfort in them as Gods: which to do

were

were most abhominable. For we ought to give all godly honour onely to his Maiesty, the greatest love to his goodnesse; to flie to him, and to crave his helpe in all feares and dangers, and with thankfulnesse to acknowledge, that we owe our selves, and all things that we have unto this goodnesse. Deut.10.b,12, 13.d,20,21. Mat.22.d,37. Psal.50.c.14, 15,d,23. Psal.79,d,13. & 95.a,6,7. & 100 a,1.35. Iohn 3.d,27. 1 Cor.4.b,7. Iam.1.c,17.

M. What meane those last words, before me or in my sight?

S. That there is nothing so secret, that can be hid from him: and that therefore not onely with open life and outward shew, but also with the inward and pure godlinesse of the heart, we ought to honour him, and none but him onely. Psal.7.b.9. and 33.c,14. Isa.19.c,13. Mat.5.a,8.& 15.a,8.

M. Make me a briefe rehearsall of such as thou doest thinke chiefely to breake this Commandement.

Sch. All Idolaters (as I have said) all Southsayers, Coniurers, Sorcerers, Witches, Charmers, and all that seeke unto them, all false Prophets that doe teach lies, all that abuse the Word of God, or do not give the chiefe credit unto it, neither be guided by it, but doe follow their owne fantasies, all that fear, Lev.18.c.31. Isai.8.c,19.& 4,c,d,9. Deut.18.c,19, 20. Mat.15.a,2,3. b,6,9.

love,

love, or esteeme any Creatures above GOD, or equall with him: all these, and such like, doe breake the first Commandement of God.

M. Rehearse now the second Commandement.

Exod. 20. 3, 4, d, 23. Lev. 26. 2, 1. Deut. 4. c. 15, 16, 17, 18, 19. Esay 40. d, 18. & 44. b, 9, &c.

Sch. Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven above, or in the Earth beneath, or in the waters under the Earth: thou shalt not bow downe to them, nor worship them: For I the Lord thy God, am a jealous God, and visite the sinnes of the Fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keepe my Commandements.

M. It doth seeme that this Law doth condemne the art of Painting and Graving; so that it is not lawfull to have any Image at all.

Mat. 22. c. 20. 21. d, 36, 37.

Sch. Not so: For in this first Table, he speaketh not of any artificiall thing, civilly to be used, but only treateth of things which doe appertaine to the worshipping of God.

M. What is then the meaning of this Commandement?

S. In this second Commandement God

God first forbiddeth us to make any Images to expresse or counterfeite him, or to seek him, or to worship him in Images. And secondly, he chargeth us, not to worship the Images themselves, or to abuse them in any wise by Idolatry or superstition: but that we worship God alone in spirit and truth, and as himselfe hath commanded us in his word, to worship him, and not other wise after our owne fantasies.

Esa. 40. c, 18. &c. Deut. 5. 2, 8, 9, Psal. 97. b, 7. Esay 44. c, 17.

M. Why is it not lawfull to expresse God with a bodily and visible form?

Sch. Because there can be no likenesse or agreeing between God, who is a spirit, eternall, infinite, unmeasurable, incomprehensible, and a bodily, frail, dead, and vain shape or Image.

Psal. 113. 2, 3, 4, 5, & 115. 2, 3, 4. Esay 40. c, 18. &c. Joh. 4. c, 24.

M. What manner of worship is it which is here condemned?

Rom. 1. c, 10. 23, &c.

Sch. When we intend to pray, turne our selves to Images, fall down and kneel before them, with uncovering our heads, or other signes, doe shew any honour unto them, as if God were presented unto us by them.

Lev. 26, 2, 1. Deut. 4. c, 19. & 5. b, 9. Psal. 97. b, 7. & 115. b, 8. Esay 44. c. 17. Acts 7. f, 41.

M. Rehearse the addition in the end of the Law?

Sch.

Exod. 10.2, 15. Deut. 5.b. 6. & 6.c. 5. Psal. 78. 58.

Sch. For (saith he) I the Lord thy God am a jealous God, and visite the sinne of the fathers upon the children, unto the third and fourth generation of them that hate me.

M. Wherefore saith God these words?

Deut. 10. b, 12, 13. 3 Reg. 18. f. 39. Mal. b, 5, 6. 1 Tim. 6. c, 15, 16. Exod. 24. b, 14. Isai. 42. b, 8. Exod. 34. b. 7. Isa. 14. c, 20, 21

Sch. First, in naming himselfe our Lord and our God, he chargeth us to obey him in all things, both in respect of his authority and of his goodnesse, as was afore noted. And by the word Jealous he declareth that he can abide no partner or equall to be worshipped with him.

M. What more is said to forbid Idolatry?

Sch. To restraine us from offending of him by Idolatry, which he so extreamly hateth, he threatneth that he will take vengeance, not onely of them that shall offend, but also of their children and posterity.

M. Proceed thou in the next.

Deut. 5. b, 10. Exod. 34. b, 6, 7

Sch. As God by great threatning feareth us from disobeying of his mercy & goodnes, so he allures us to obey him, promising that he will shew great mercifulnesse, both towards all those that love him, and also towards thousands of their

their posterity.

M. Wherefore speaking of revenging, he nameth but three or four generations at the most: why doth he here, speaking of Mercy, name thousands?

Sch. To shew that he is much more inclined to mercifulnesse and goodnesse, then to severity and sharpnesse. Psal.30.2,5.& 103.b, 8. and 145. b, 8. Esay 54.b,7,8 10.

M. Rehearse now the third Commandement.

Sch. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltlesse, that taketh his Name in vain. Exod.10.b,7. Lev.19.b, 12.

M. Tell me what is it to take the name of God in vain?

Sch. To abuse it in blasphemy, sorcery or witchcraft, in cursing, or swearing, or with swearing rashly, unadvisedly, or without necessity: or with once naming it without a waighty cause, and great reverence. Esay8.c,19,& 52.b, 5. Acts 19.c,13. 1 Tim.1.b,10. Mat. 5.f,33, 34. Ps.113.a,1.7.

M. Is there any lawfull using of the name of God in swearing?

Sch. Yea forsooth, when an oath is taken for a iust cause, either to affirme a truth, especially if the Magistrate require or command it; or in any other matter of great importance, wherein we are either to maintaine unviolate the honour of Exod.22.b,11. Iosu. 2. b, 12. Psal.15.b,5,& 63. b, 12. 2 Cor.1. d,23. Gal.1.d,20. Heb.6.d,16.

God,

God, and to set forth his glory, or preserve mutuall agreement and charity among men. In those cases we may take an oath, using therein with great reverence, the fearefull and glorious name of our God onely, and of none other creature.

M. What followeth next?

Exo. 22, b, 7. Lev. 19. b, 12. *Sch.* For the Lord will not hold him guiltlesse, that taketh his name in vaine.

M. Why doth he here particularly threaten them that abuse his name?

Lev. 19. c, 12. Ezek. 20. b, 9. c, 14. Sch. His meaning was, to shew how highly he esteemeth the glory of his name, to the end that seeing punishment ready for us, we should so much the more heedfully beware of abusing it.

M. May we not then sweare by the name of Saints, or by the name of other men?

Exod. 22. b, 11. Psal. 63. b, 12. Heb. 6. d, 16. Deut. 6. b, 13. & 10. d, 20. Josua 23. b, 7. Esa. 33. c, 16. Sch. No, For to sweare, is nothing else but to call on him by whom we sweare to be a witnesse that we swear true: and to be a revenger of our lying, if we sweare false. Which honor of knowing and punishing of all evill, being due to Gods wisedome and maiesty only, to give to any other person or creatures, were a most haynous sin.

M. Re-

M. Rehearse the next Commandement.

S. **The fourth Commandement, which is the last of the first table, is this:** Remember that thou keep holy the Sabboth day. Sixe daies shalt thou labour and doe all that thou hast to doe: But the seventh day is the Sabboth of the Lord thy God: In it thou shalt doe no manner of worke, thou and thy son and thy daughter, thy man-servant, thy mayd-servant, thy cattell and the stranger that is within thy gates. For in sixe dayes the Lord made Heaven and earth, the Sea, and all that in them is, and rested the seventh day: Wherfore the Lord blessed the seventh day, and hallowed it.

Ex.16.c,23. & 20.b,8,9,10, 11.&31.c.13. Lev.23.2,3. Deut.5.c,12, 13, 14, 15. Eze.20.b,12. Gen.2.a,1, 2, 3. Heb.4.2,3.c, 6.10.

M. What meaneth this word, Sabbath?

Sch. **Sabboth by interpretation signifieth rest. And that day (for that it is appointed onely for the worshipping of God) the Godly must lay aside all worldly busines, that they may the more diligently intend to religion and godlines.**

Exo.16.d,23. Lev.16.c,31. Acts 27.c,21. Luc. 13.c,56. Ezek. 46.2, 3. Mar. 6.2, 2.

M. Why hath God set herein before us an example of himselfe for us to follow?

Sch. **Because notable and noble examples doe more throughly stirre up, and shar-**

Tob.2.b, 12. Ioh.13.b,13,15. 1Cor.4.d,15. 16. & 11.2, 1.

Eph. 5. 2, 1. 1 Pet. 2. d, 21. 1. 42. sharpen mens minds. For Servants do willingly follow their Masters, and Children their Parents. And nothing is more to be desired of men, then to frame themselves to the example and following of God.

M. After what manner is the Sabboth to be kept holy?

Mark 6. 2, 2. Luc. 4. c, 16. Acts 13. d, 27. Mat. 10. d, 32. Psal. 95. 2, 2. Esay 50. c, 7. Mat. 21. 2, 13. Eph. 3. d, 21. 1 Cor. 11. d, 18. & 14. c, 26. Sch. The people must assemble together, to hear the doctrine of Christ, to yeeld confession of their Faith, to make publike Prayers to God, to keepe the memory of Gods works, and to render thanks unto him for his benefits, and to celebrate the holy Sacraments which he hath left us.

M. Is there no more required of us for the keeping holy of the Sabboth day?

Sch. This is the outward rest and keeping holy of the Sabboth day, besides the which, there is a spirituall rest, and sanctifying it.

M. What is that?

Isa. 1. c, 14. 16. & 58. d. 13. Heb. 4. c, 9. 10. S. That is, when resting from worldly businesse, and from our owne works and studies, we yeeld our selves wholly to Gods governance, that he may doe his works in us; & when (as the Scripture

tures tearmeth it) we crucifie our flesh, we bridle the froward desires and motions of our heart, restraining our owne nature, that wee may obey the will of God, for thus doing, our Sabbath day here upon earth, shall most aptly expresse a figure and likenes of the eternall and holy rest, which we shall for ever inioy in heaven. Gal. 5. d, 24. Col. 3. a, 5.

M. Shall it bee enough to have done these things every seventh day?

Sch. These things indeed every man privately ought to record and think upon every day: But for our negligence and weaknesse sake one certaine speciall day is by publique order appointed for this matter. Psal. 1. a. 2. & 84. a. 4. Luke 18. a. 1. Eph. 5. c. 19, 20.

M. Hitherto thou hast rehearsed me the laws of the first Table, wherein the true worshipping of God, which is the fountaine of all good things, is briefly comprehended, and all evill things to God-ward be forbidden. Now therefore I would have thee tell me what be the duties of our charity and love towards men, which duties doe spring, and are drawne out of the same fountaine, and which are contained in the second Table.

Sch. The second Table beginneth thus: Honor thy Father, and thy Mother, that thy dayes may be long in the land Exo. 20. b, 12. Deut. 5. b. 16. Mat. 15. a. 4.

which the Lord thy God giveth thee.

Pro. 1.a. 8. Mat.7.b, 13. Col. 3. c. 20. Heb. 2.c. 9.

Sch. The honor of Parents containeth love, feare, and reverence, and consisteth in obeying them, in serving, helping, and defending them, and also in finding and relieving them, if ever they be in need.

M. Doth the Law extend only to Parents by nature?

Deut. 17.b,9, 10. Rom. 13.a,1 Luke 10.c,16. Lev.10.c. 32. 1 Tim.5.a, 1. Pro.5.c, 23.

Sch. All that be in authority or worthy of reverence, are meant by the name of Parents; as Princes, Magistrates, Ministers of the Church, Schoolemasters, learned men, wise men, aged men, men of worship, and such like.

M. Why are Princes, Magistrates and other superiours called by the name of Parents?

Rom. 13.a,4. Heb. 13.c.17.

Sch. To teach us, that they are given us of God, both for our own and the publike benefit, and so by the name of Parents given to Princes, Magistrates, and other superiors we are charged not only to obey them, but also to honour and loue them.

M. What followeth?

Sch. That God will blesse them, who be obedient, and giue due honor to their Parents, Princes, Magistrates, and other superiors, with long and happy life.

And

And on the contrary part, it followeth, that all such as doe disobey or dishonour their Parents, Princes, Magistrates, or superiors, shall come to a sudden, speedy, and shamefull death, or else shall lead a life more wretched and vile then any death: and finally, for their disobedience and wickednesse, shall suffer everlasting punishment in hell.

M. Rehearse the sixt Commandement. Exo. 20. b. 13. Deut. 5. c, 17.

Sch. Thou shalt not kill. Mat. 7. c. 21. & 19. c. 18.

M. Shall we sufficiently fulfill this law if we keep our hands clean from slaughter and blood? Iac. 2. b, 11.

Sch. All things tending towards blood-shedding, are also forbidden, as mockes, reproaches, quarrellings, fightings, and such like. Mat. 5. d. 21, 22, 23, 24. Rom. 3. c, 13, 14, 15. Gal. 5. d, 20, 21. Iac. 3. c. 14. d, 16. Mat. 5. d, 22. Gal. 3. c, 20, 21. 1 Ioh. 2. b, 9. 10, 11. Luke 6. d, 27. 28.

M. What more?

Sch. God made this law not only for our outward workes, but also and chiefly for the affections of the heart: for anger and hatred, and every desire to kill, to revenge or to hurt, is before God adiudged manslaughter. Therefore these also God by his Law forbiddeth us.

M. Shall wee then fully satisfie the Law, if we hate no man?

Sch. God in condemning hatred requi-

Rom.12.c.14. d,17,19,20. reth love towards all men, even our enemies, yea so far as to wish health, safty and all good things to them that wish us evill, and doe beare us a hatefull and cruell mind, and as much as in us lyeth to doe them good, and to pray for them.

Ex.20.b.14. Deut.5.c,18. Mat.19.c,18. Prov.6,d,24, 25. Mat.5.d,27, 28,29. Rom.13.d,13. 1 Cor.6.b,9, 10,c,15,16, 18,19. 1 Thes.4.a 3. 4,5,7.& 5.d, 22. Ezec.g.49,56 Ecc.c.33.26. 1 Cor.3.d,16, 17.& 6.c,15, 16.

M. What is the seventh Commandement?

Sch. Thou shalt not commit Adultery.

M. What doest thou thinke to be contained therein?

Sch. By this Commandement is forbidden all kind of filthy lusts, all unchastnesse of speech, all wantonnesse of countenance and gesture, and all outward shew of unchastity whatsoever it bee. Idlenesse likewise, excesse of Meat, Drinke, Apparell, wanton playes and pastimes, and whatsoever else may occasion any uncleannesse either of body or mind, are forbidden by this commandement, for by this commandment we are charged to keep our minds also cleane from unchast thoughts and desires, because as well our soules, as our bodies, are the Temples of the holy Ghost.

M. Goe on to the rest,

Exo.20.b,15. Mat.19,c,18.

Sch. The eight Commandement, Thou shalt not steale.

M. What

M. What is forbidden by this Commandement?

Sch. Not only those thefts which are punished by mans law, are forbidden: but also we are charged that we deceiue no man in buying and selling by untrue and vneuen Measures or Weights, or with deceitful or naughty wares, or by peruerting of Iudgement with bribes or gifts, or by any deceitfull meanes. Further, all withdrawing of other mens duties, as withholding of the labourers hire, refusing by couetousnesse to relieue the poore; to succour widdowes, fatherlesse children, and strangers to leaue the ignorant vntaught, the simple vnconselled, the wandring and erring vndirected, the sorrowfull vncomforted; and such like are by this Law condemned. Pro. 11.a,1,& 20.b,10.c,33. 1 Thes.4. b,6. 1 Tim.2.c.20. Ps.62.b. 10. Pro.17 d. 13. Isa. 5. d 23. Ezek.22.d,13 Mal.3. b, 5. 1 Tim.5.c, 18. Prov.14.d,20, 21. c. 31. Iac.2,a 3.9,& 5, d, 19, 20. Lev.19,b, 6, 19.& 23.d,22, Deu.22.a.12. a, 3, 4, & 24. c,15,16,17.& 27.c,17, 18, 19.

M. Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose and desire to make our gain of others losse, is forbidden by this law. For that which is wrong before man to doe, the same is evill before God once to will or desire. Zac. 8. c 16, Act 20.g, 33. Exo.20. c, 15. Deut. 5,c,20. Mat.19.c,18.

M. What is the ninth Commandement?

Sch. Thou shalt bear no false witnesse against thy Neighbour.

M. What is the meaning of this Commandement?

Sch. In this Law we are forbidden not only open & manifest periury, & breaking of our oath; but also all lying, slanders, backbitings and evill speakings, whereby our Neighbour may lose his good name, and all flattery and dissembling whereby he may take harme. And that neither our selves at any time speake any false or untrue thing, neither by words, writings, or silence, allow the same in other, but that we ever loue, follow, maintaine and uphold the truth.

Psal. 15. a. 3.
Soph. 3. b, 18.
Mat. 19. c, 18.
Luke 3. c, 14.
1 Pet. 2. a, 17.
Pro. 3. a, & 12, c, 17, 19. & 23. d, 25.
Eccl. 37. c. 15.
2 Cor. 23. c. 18
Eph. 4. d, 23.

M. Is there yet any more meant in this Law?

Sch. God who knoweth the secrets of our hearts, when he forbiddeth evill speaking, doeth therewith also forbid wrongfull misdeeming, & evill thinking of our Neighbors. Yea, & he chargeth us, as farre as truth may suffer to thinke well of them: And to our uttermost power to preserve their good name.

Mat. 7. a, 2.
Rom. 14. a, 4.
1 Cor. 15. b, 5, 5, 7.

M. Now remaineth the last commandement?

Sch. Thou shalt not covet thy Neighbours house. Thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maide, nor his Oxe, nor his Asse, nor

Exo. 20. c, 17.
Mich. 2, a, 1, 2,
Rom. 7. b. 7. & 23. d, 4.
1 Cor. 4. b, 6.

nor any thing that is his.

M. What is more commanded here then was before?

Sch. God hath before forbidden evill doings & corrupt affections of the mind; but now he requireth of us a more preciſe pureneſſe, that we ſuffer not any deſire, be it never ſo light, nor any thought, be it never ſo ſmal, in any wiſe ſwarving from right, ever to creep into our hearts: for it is meet, that even in our very hearts and minds, ſhould ſhine before God moſt perfect pureneſſe & cleanneſſe. For innocency and righteouſnes, as that which is moſt perfect, can pleaſe him, whereof he hath alſo ſet before us this Law as a moſt perfect Rule.

Pſal. 19. c. 16. Gal. 5. d, 14. Ier. 4. b. 13. Eze. 18. c, 31. Mat. 5. a, 18. Rom. 12. a, 2. Pſal. 5. a, 4, 5. 2 Cor. 6. c, 14.

M. Now thou haſt briefly told me the meaning of the ten Commandements, tell me: cannot all theſe things that thou haſt ſeverally and ſpiritually declared, be in few words gathered as it were into one ſumme?

Sch. Yes verily, ſeeing that Chriſt our heavenly Father & Redeemer hath compriſed the whole pith and ſubſtance of the Law, in a ſumme and ſhort abridgement in this manner, ſaying: thou ſhalt love the Lord thy GOD: with all thy heart,

Mar. 22. 13. Mar. 12. c. 30. Luke 10. a, 17.

with all thy ſoule, with all thy mind, and with all thy ſtrength. And this is the greateſt Commandement in the Law. And the ſecond is like to this: Thou ſhalt love thy Neighbour as thy ſelfe; for in theſe two Commandements, are contained the whole Law, and the Prophets.

M. What manner of love of God, doeſt thou take here to be required?

Sch. **Such as is meet for God: that is, that we acknowledge him both for our moſt mighty Lord, and our moſt loving Father, & moſt mercifull Saviour: wherfore to his love is to be adioyned, both reverence to his Maieſty, and obedience to his will, and affiance in his goodnes:**

Deut. 5, 10, c, 12, 17, 20. Pſal. 25. a, 1, & 31. a, 1. & 36. b, 7, 8, 9. and 118. b. 8.

M. What is meant by, All thy heart, All thy ſoule, and all thy ſtrength?

Sch. **Such fervency, & ſuch unfainedneſs of love, that there be no roome for any thoughts, for any deſires, for any meanings or doings, that diſagree from the loue of God: for euery godly man loueth God, not only more dearly then all his, but alſo more dearely then himſelfe.**

Deut. 6. c, 17. 18. & 30. b. 6. Ioſ. 23. c, 11. Ioh 14. b, 15, c. 21. 23, 24. & 15. b. 10. Matth. 10. d. 27. 8. Luke 14. f, 26. 3.

M. Now, what ſayeſt thou of the love of our Neighbour?

Sch.

Sch. Christs will was, that there should be most strict bonds of love amongst his Christians. And as we be by nature most inclined to the love of our selves, so can there not be devised a plainer, nor shorter, nor more pithy, nor more indifferent a rule of brotherly love then that which the Lord hath gathered out of our own nature, and set before us: that is, that every man should beare to his Neighbour the same good will that he beareth to himselfe. Whereof it followeth that we should not doe any thing to our Neighbour, nor say nor thinke any thing of him, which we would not have others to doe to our selves, or to say, or to thinke of our selves.

Iohn 13. d. 34, 41, 1. 1 Cor. 13. b 4, 5, &c. Ephes. 5. a, 2. d. 9. Phil. 1. a, 2, 3. 1 Thes. 4. b, 9, 10. Mat. 7. b, 12. & 22. d. 39. Luke 6. d, 13. Rom. 13. b, c, 8, 9, 10. 1 Cor. 13, b, 5, 6, &c.

M. How farre extendeth the name of Neighbour?

Sch. The name of neighbour, containeth not only those that dwell neer us, or be of our kin, and alliance, or friends, or such as be knit to us in a civill bond of love, but also those whom we know not, yea and our enemies.

Marke 5, g, 43 44. Luke 10. f, 33. 36, 37. 1 Thes. 4. 9, 10.

M. Seeing then the Law doth shew a perfect manner of worshipping God aright, and of neighbourly love, ought we not to love wholly according to the rule thereof?

Sch.

Deut.8.1.and 11.d,22,23, 30.c,16,15, 17. Mat. 19. c,17. Iohn 1.g,30.

Sch. Yea certainly, and so much that God promiseth life to them that liue according to the rule of the Law: and on the other side, threatneth death to them that breake his Lawes as aforesaid.

M. Doest thou then thinke them to be justified that doe in all things the Law of God?

Rom. 10.a,5. Gen.6.b,5. & 1,d, 28. Pro 20.b, 9. Rom.7.c, 14, 15. Gal.5.d, 19. Pro. 20.b,9. Deut.27.d,26 Gal.3.b,10. Iac.2.c,10,11.

Sch. Yea surely, if any were able to performe it, they should be iustified by the Law: but we are all by originall corruption of our nature, of such blindnesse, wickednes, and frowardnes; that we can neither understand nor are able or willing to doe our duty required by the law: And though there bee some one found, that performeth some one or two outward points of the Law, yet doth he offend in diuers other: And the heart of man is euer swaruing from the inward iustice and innocency required in the Law. Wherefore none can be iustified by the Law before God; for he pronounceth them all to be accursed and abhominable, that doe not fulfill all things that are contained in the Law.

M. Doth then the Law set all men in this remedilesse estate?

Sch.

Sch. The unbeléeving and the ungodly, the Law doth both let, and leave in ſuch caſe as I have ſpoken, who as they are not able to fulfill the leaſt iot of the Law, ſo have they no affiance at all in Gods mercy through Chriſt. But among the godly, the Law hath other uſes. Deut. 27.d,26 Ro.3.b,7,d,8. & 8.b,7, 8. Eph.5.b, 5,6. Iac.2.b, 10.

M. What uſes ?

Sch. Firſt, the Law ſetting a perfect rule of righteouſneſſe before our eyes, ſtirreth up our diligence to direct our lives thereafter. Deut.6.b,6,7. Ioſu.1.b,7, 8. Pſal.1.a,2.and 119.the whole.

M. What more ?

Sch. Secondly, when we perceive that the Law requireth things farre aboue mans power, and do find our ſelves too weake for ſo great a burthen, the Law doth raiſe us up to crave ſtrength at the Lords hand. Rom.3.6, 19. & 7.c,14, 15. 2 Cor. 3.b, 5, Pſal. 119.2, 5, 12,27, 28. b, 33,34, &c.

M. Proceed ?

Sch. Further, when we behold in the Law, as it were in a glaſſe, the ſpots and uncleannes of our ſelves, it bridleth us that we truſt not in our owne innocency and ſtayeth us for being proud in the ſight of God. Rom. 3.b,10. 11,12. c, 19, 20. & 7, b, 7.

M. Say on ?

Sch.

Pro.26.b.9.2. John 3.a.4. Deut.27.d.16. Gal.3.b.10. Rom.1.c.18. & 2 b.8.& 4. c.15.and 6. d.23. 2Cor.3.b.7,9.

Sch. When we find in our consciences, that we be guilty of sin, which is the breach of Gods Law, and know also that by sinne we doe deserve the curse and most heauy wrath of God; and that the reward of sinne, is not only all worldly misery, bodily diseases, and death, but also eternall damnation, and death euerlasting: the Law shewing us to be in this most damnable estate, striketh our hearts with feare, and with wholsome sorrow, and driueth us to repentance, and to seeke pardon of our sins, righteousnes, and life euerlasting (which we cannot haue by the Law) by, and through Christ our Sauiour only.

Eph.6.b,5,6. Rom.3.c.20. 21,22.&5.c. 15,16,&c. Gal.2.c.16.

M. Then so farre as I perceive, thou sayest that that Law is as it were a certain Schoolemaster to Christ, to lead us the right way to him by knowing of our selves, and by repentance and faith.

Rom.1.2,4. Gal.2.b,10,11 and d,24.

Sch. Yea forsooth, and withall, it right well appeareth, that the Law is not giuen in vaine, though men be far unable to doe their duty required in the Law.

Rom.3.d.33. & 7.c.12,13, 16. Gal.3.c.10.

M. Thou saiest true. Now my deare child sith thou hast so much as it may be in a short abridgement, largely answered this matter of the law, & obedience, good order requireth that we speak next of

of the Gospell, which containeth the promises of mercy through Christ, to them that have broken Gods Law, and be sorry therefore; to the which Gospell, faith hath especially respect. For this was the second point in our Division, and this also the very orderly course of those matters that we have treated of, hath (as it were) by the hand brought us unto. Tell me therefore what is the summe of the Gospell, and of our faith.

Sch. **Even the same wherin the chief Articles of the Christian faith have bin in old time briefly knit up and contained, and which is commonly called the Creed, that is, our beliefe.**

M. Rehearse thy beliefe.

Sch. I beleeve in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only sonne our Lord, which was conceived by the Holy Ghost, borne of the Virgin Mary: suffered under Ponce Pilate, was crucified, dead and buried. He descended into hell. The third day he rose againe from the dead. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to judge the quicke and the dead. I beleeve in the holy Ghost. The holy Catholike Church. The Communion of

Saints

Saints. The forgiveneſſe of ſinnes. The reſurrection of the body. And the life everlaſting, Amen.

M. Into how many parts doeſt thou divide this whole confeſſion of faith?

Sch. **Into foure principall parts. In the firſt whereof is treated of God the Father, and the creation of all things. In the ſecond, of his Sonne Jeſus Chriſt: which part containeth the whole ſum of the Redemption of man. In the third, of the holy Ghoſt. In the fourth, of the Church, and of the benefits of God towards the Church.**

M. Goe forward then to declare me theſe four parts in order: and firſt in the very beginning of the Creed, what meaneſt thou by this word belief?

Mat. 10, c, 32. and 28. d, 19. Ioh. 1. b, 12, 13 Rom. 1. b, 17. and 10. b. 9. Gal. 3. d, 26. Heb. 1. d, 24.

Sch. **I mean therby that I have a true and lively faith, that is to ſay, a Chriſtian mans faith in God the Father, God the Son, and God the holy Ghoſt: and that I doe confeſſe this form of confeſſion, teſtifie, and approue the ſame faith.**

M. Tell me as plainly as thou canſt, what that ſame lively, true, and Chriſtian faith is?

Ioh. 1. b, 10, 13 Rom. 8. b, 14. 8, 39.

Sch. **Faith is an aſſured knowledge of the Father'ly good will of God towards us through Chriſt, and an affiance in the ſame**

same goodnesse, as it is witnessed in the Gospell: which faith hath coupled with it an endeavour of godly life, that is, to obey the will of God the Father. Col.1.a 2.3. Heb.10.d,22. 23.& 11.a, 1.

M. Then thou hast learned, that no ungodly persons, which either despaire of Gods mercy, or feare of his justice, but lead a wicked life carelessly, can have the true Christian Faith, though they doe rehearse the words thereof with their tongue. Psal. 1.a 3. Mat.7.c,17. 18.&13.c,23. Gal.3.a. 6. 1 Pet.1.c,13. 14, 15.

Sch. So I have learned indeed.

M. Seeing there is but one God, tell me, why in the confession of the Christian faith, thou rehearsest three, the Father, the Sonne, and the holy Ghost?

Sch. Those be not the names of sundry Gods, but of three distinct persons in the Godhead. For God the Father, God the Sonne, and God the holy Ghost, being three persons, are one only God, as we are taught by the holy Scriptures, which we ought readily to believe, rather then curiously to search the infinite depth of so secret and hidden a mystery. Mat.3.c,16, 17.&28.d,19. 1 Iohn 13.b, 30, and 14. b, 7,8,9,10, 11. 1 Cor.8.a,5,6

M. Thou saiest true. Goe forward therefore, why callest thou God, Father? Psal. 2.b,7. Mat,3.c, 17.

Sch. First and principally, for that he is the naturall Father of his only son Iesus Christ. Secondly, for that he is our Father, both for that he created us, and gave life unto us all, and also for that he Ioh.1.c,b, 14. Rom. 15.b,6. 2 Cor.1.a, 3. Gen. 1. d, 27. Mal.1. a, 6.& 2.b, 10.

hath

Ioh.1.b.12.& 3.a,3,5. Rom.1.c.15. 16,17. Gal.4.a,5,6. Eph.1,a,5,6. Tit.3.b.7. 1 Pet.1.a.3,4, d.23.

hath heavenly begotten us againe thorow the holy Ghost, and by faith in his true and naturall Son Jesus Christ, he hath elected, and adopted us his Children, and through the same Christ hath given us his Kingdome, and the inheritance of everlasting life.

M. Why dost thou name God Almighty?

Isa.40.c.21, 22,&c. Mat.5.g.45. & 10.c.19. Eph.1.b,1. Heb.1,a.2,3.

Sch. For that he made all things, and hath all things under his power to order them after his will.

M. Bee wicked spirits and evill men also subject to Gods power?

Iohn 1.b.10, 11,12. Mat.8.d,31, 32. Luke 22,d.31, 32. Iohn 10.f.28. 29.&19.b.20. 11. Acts 2.d,23, 24,&4.f.27, 28,&12.c.11. Luke 12.b.7. & 21.d.11.

Sch. Else could we never bee out of feare, if they might have any power over us without the will of God. But we are upholden by this comfort, that neither the devill, nor wicked men can once stir, but at Gods will or sufferance, and that wee are so under the protection of our Almighty Father, as that not so much as one haire of our head can fall to the ground but by his will, who beareth us so good will.

M. Why is it added that God is the Creator of heaven and earth?

Psal.19.a.1. & 50,b.6.

Sch. Because the greatnesse, wisedome, and goodnesse of God, which are of themselves

selues incomprehensible, are to be seene in his workes, as it were in a glasse. For when we see that same unmeasurable greatnesse of the world, and all the parts thereof to be so framed, as they could not possibly in beauty be fairer nor for profit better: we forthwith thereby understand the infinite power, wisedome, and goodnesse of the workman and builder thereof. Rom. 1. 19, 20

M. How doest thou say that GOD created all things?

Sch. That God the most good & mighty Father, at the beginning and of nothing, by the power of his word, that is, of Jesus Christ, his Sonne, framed and made this whole visible world, and all things whatsoeuer they be that are contained therein, and also the uncorporeall Spirits, whom we call Angels. Gen. 1. a, 1. &c Psal. 33. b, 6, 7. and 89. b. 7. Acts 14. c, 15. 1 Cor. 8 a. 6, Heb. 1. a, 2. Col. 1. c. 16.

M. But doest thou thinke it godly to affirme that God created all spirits. even those wicked spirits whom we call devills?

Sch. God did not create them such, but they by their owne euilnes fell from their first creation, without hope of recouery: and so are they become euill, not by creation and nature, but by corrup- Gen. 1. d, 1. Iob 8. f, 44. Iude b. 6.

tion of nature.

M. Did God thinke it enough to have once created all things, and then to caſt away all further care of all things from thence forth?

Sch. No, but as God hath created all, ſo he upholdeth and gouerneth all, elſe would all ſoon run to vtter ruine.

M. To what end doſt thou thinke that Almighty God hath created and doth govern all things?

Pſal. 75. a, 3. & 104 b, 8, 9, &c. & 145. c, 14, 15. & 147. a, 5, 6, &c. Col. 1. b, 16, 17. Heb. 1. a, 2, 3. Gen. 1. d, 26. 29 Pſ. 8. b, 6, 7. & 10. 4. c, 14. 1. 5, &c. Pro. 1. d, 7. Rom. 11. c, 36. Col. d, 25. Gen. 1. d, 25. & 2. b, c, 8, 10 d, 21. 13.

Sch. The world it ſelfe was made for man, and all things that are therein were prouided for the uſe and profit of man. And as God hath made all other things for man, ſo made he man himſelf for his glory.

M. What haſt thou then to ſay of the firſt beginning and creation of man?

Sch. That which Moſes wrote, that is, that God faſhioned the firſt man of clay, and breathed into him Soule & life, and afterwards out of the ſide of man being caſt in aſleep, he tooke out woman and brought her into the world to ioyn her to man, for an helper and companion of his life.

M. Where at this day there is to be ſeen in both men and women ſo great corruption, wickednes, and perverſnes, did God create them ſuch from the beginning?

Sch.

Sch. Nothing lesse. For God being most perfectly good can make nothing but good. God therfore at the first made man according to his owne Image and likenesse. Gen.2.d, 26. 27, 31. Col.3.b, 10.

M. What was that Image, according to the which thou sayest that man was fashioned? Deut.32.3, a, 4.

Sch. It is most absolute righteousnesse and most perfect holines which most properly belongeth to the very nature of God, the which Image was in man, untill man by love of him mar'd the same. Rom. 6.c, 14. Col.3.b, 10. 1Ioh.1.b, 5.& 2, d, 29. & 3, a, 3. Sap. 1. c, 13, 14, &c.

M. Tell me how came this to passe?

Sch. The woman deceived by the devill, perswaded the man to take of the fruit which God had forbidden them, whereby the Image, according to the which they were created, was defaced, and both they and their posterity became disobedient to God, froward and unable to all goodnes, and subiect not only to all worldly miseries, bodily diseases, and temporall death, but also unto eternall death and everlasting damnation Gen.3.a, 1, 2, &c. Sap.1.c, 13, 14 1Cor.2.d, 14. Rom.8.b, 7, 8. 2Cor.3.b, 5. Rom.9.d, 23. Eph.5.b, 5, 6.

M. But may it not seem that God did too rigorously punish the tasting of an Apple?

Sch. Let no man extenuate the most hainous offence of man, as a small tres-

Gen.6.2, 3, 4, 5, 6, b, 11.d, 22. paſſe and weigh the deed by the Apple and by the only exceſſe of gluttony. For he with his wife, catched and ſnared with the guileſull allurements of Satan, by infidelity revolted from the truth of God to a lie: he gave credit to the falſe ſuggeſtions of the Serpent, wherein he accuſeth God of untruth, of envy, and of malicious withdrawing of ſome goodnes. Having received ſo many benefits he became moſt unthankfull towards God, the giver of them, he the child of the earth, not contented that hee was made according to the Image of God, with intollerable ambition and pride, ſought to make himſelfe equall with the Majeſty of God. Finally he withdrew himſelfe from allegeance to his Creator, yea, and malepartly ſhooke off his yeak Vaine therefore it is to extenuate the ſin of Adam.

Gen.1.d, 19. Pſal. 8.b, 4, 5, 6, &c. & 104. 5, 14, 15.

Gen. 1.d, 26, 27. Col.3. b, 10. Oſe.6.b, 7.

M. But why ſhould all the poſterity for the Parents faults looſe all that felicity, and fall to all miſerie?

Sch. God indued Adam with thoſe ornaments, to have them, or looſe them to him, & his, that is, to all mankind. And it could not otherwiſe be, but that as of an evill

euill Tree euil fruits doe spring: so that Adam, being corrupted with sin, all the issue that came of him must also be corrupted with that originall sinne. Howbeit we need not so much to complaine upon our Father Adam, seeing our selues by our many and great sinnes, are most deseruedly fallen into all miseries, death and damnation: for delibery from the which, there remaineth no helpe or remedy in our selues, or any other creature.

Mat. 7.c,18. & 12.c,33. Rom.5.b,12. c,14.17. &c. Ose 6.c,b,7. Rom. 6.d,23. 2Cor.11. d,3. Eph. 5.b,5,6.

M. What hope or comfort then is left, and in whom remaineth it?

Sch. God promised that the seed of the woman, which is Iesus Christ the son of the Virgin Mary, should bruise the head of the Serpent, that is of the Diuel who deceiued them, and so should deliuer them and their posterity that beleeued the same. And this is it, which now followeth in the second part of the Creed: I beleeve in Iesus Christ.

Gen.3. c, 14, 15 Rom.5.c, 15, 16,&c. Gal.3.c,16,19. Heb. 2. d, 14, 15, 16.

M. What signifieth this name Iesus?

Sch. Iesus in our tongue is as much to say, as our Sauiour. For Iesus Christ the Son of God, and the Son of the Virgin, hath deliuered and saued us, which

Mat.1.d 22. Acts 10.f, 38. Col.1.c, 13, 14. Heb.2.d,14, 15. 1 Iohn 3. b, 8.

were holden bound with wickednes, and thrall in the foul bondage of the old serpent the Devill, and were wrapped in the snares of eternall death.

M. Who gave him the name of Jesus?

Sch. The Angel by the commandement of God himselfe.

Mat. 1. d, 21. Luk. 1. c, 31, &c. 2. c, 11.

M. Now tell me what meaneth this name of Christ?

Psal. 2. a, 6. Esay 61. a, 1. Dan. 9. d, 24, 25. Luk. 4. c, 18. Acts 4. c, 27. Acts 10. f, 38. Heb. 1. c, 9.

Sch. It is as much to say, as annointed: whereby is meant, that he by the holy Ghost is annointed the Soveraign King, Priest, and Prophet.

M. Is Christs Kingdom, a worldly Kingdom?

Luk. 1. c, 32, 33 John 28. f, 16. Col. 1. c, 13, 14. 2 Tim. 4. a, 1.

Sch. No, but a spirituall and eternall kingdome, that is governed and ordered by the word and Spirit of God, which bring with them righteousnes and life.

M. What fruit take we of this Kingdome?

Rom. 13. d, 12 &c. and 16. c, 20. 2 Cor. 10. a, 45. Eph. 6. b, 10. 11, &c,

Sch. It furnisheth us with strength and spirituall armour, to vanquish the flesh, the world, sin, and the Devill, the outragious deadly enemies of our soules and to live vertuously and holily.

M. What manner of Priest is Christ?

Psal. 10. d, 4, 5. Heb. 4. d, 14, 15, &c. & 5. b, 6, 7. & 7. a, 2. 3 b, 11. 1, &c. & 9. d, 13, 14.

Sch. The greatest, and an everlasting Priest, which only is able to appear before God, only able to make the sacrifice that God will allow and accept, & onely able

able to appease the wrath of God.

M. To what commodity of ours doth he thus?

Sch. For us he craveth and prayeth peace and pardon of God: for us he appeaseth the wrath of God: and us he reconcileth to his Father: For Christ alone is our Mediator, by whom we are made at one with God. Yea, it maketh us as it were fellow Priests with him in his Priest-hood, giving us also an entry to his Father, that we may with assuredness come into his presence, and be bold by him to offer us and all ours, to God the Father in sacrifice.

John 14.d,27. Acts 10.f, 37. Eph. 2.c, 14, 15, &c. Col. 1.c, 20. Heb. 9.d, 14, 15. 1 Tim. 2.b, 5. Rom. 8.c, 15. & 12.a, 1. Gal. 4.a, 5, 6. Eph. 3.b, 12. Heb. 4.d, 15, 16.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the servants of God Christ himself the Sonne of God and Lord of all Prophets, came downe from heauen his Fathers Ambassadour and Messenger to men, fully to declare his Fathers will, & to instruct men in the right knowledge of God, and of all truth. And so in the name of Christ are contained those three Offices which the Son of God receiued of his Father, and fulfilled, to make us partakers with him of al

Luke 7.c, 6. Acts 7.c, 37. Heb. 1.a, 2. John 8.b, 26. c, 40. & 10.c, 15. & 17.a, 6, &c. & 18.g, 37.

Mat. 2. c, 15. & 9. d, 17. Ioh. 1. b, 14. c, 34. & 14. b, 10, 11. Heb. 1. a, 2, 3. & 5. b, 5. Rom. 8. b, 14, 15. Gal. 4. a, 5. 54. Eph. 1. a, 5. 1 Ioh 3. a, 1. Mat. 9. a, 6, & 10. a, 1, & 21. c. 18. & 28. d, 18. Luke 1. d, 32, 33. Eph. 1. d. 20, 21, &c.

the fruit thereof. For the Sonne of God is not only called, and is indeed Iesus Christ, that is, the Saviour, King, Priest, and Prophet, but also he is so for us, and to our benefit and salvation.

M. How doest thou call Christ the only Son of God, seeing also the godly are also named the children of God?

Sch. For that Christ is the only naturall Son of God, of one substance with the Father, and we being by nature the children of old Adam, are made the children of God by adoption, grace, and favour, through Christ our Saviour.

M. What meaneth it that thou dost call Christ our Lord?

Sch. For that the Father hath given him dominion over men, Angels and all things, and that he governeth the kingdome of God, both in heaven and in earth, with his owne will and power.

Deut. 10. b, 12. c. 10. Mal. 1. b, 6. Luke 9. 23. 6. 4. & 14. f, 2, b, 27. Heb. 2. a, 1. 6. & c, 9, 10.

M. What more?

Sch. Hereby are all the godly put in mind, that they are not at their owne liberty, but that both in their bodies and soules, and in their life and death they are wholly subiect to their Lord, to whom they ought to be obedient and serviceable

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in all things as most faithfull servants.

M. What followeth next?

Sch. Next is declared how he took upon him mans nature, & hath performed all things needfull for our salvation.

M. What is it then necessary that the Sonne of God should bee man?

Sc. Yea, for necessary it was that what man had offended against God, man should abide and satisfie it: which most heavie burden, none but Jesus Christ, both God and Man, was able to bear. Neither could there be any other mediator to make peace between God & man, but Jesus Christ both God and man.

Mat.8. c.14. & 17.d,22. & 20, d,18, 19. Iohn 1.b.14. & 11.f,50,51. Ro.5.c.15&c. 1 Cor. 15. c, 21, 22. Phil.2.a, 6, 7. &c. Heb. b.9. 1 Tim.2.b. 5. Heb.9.b.14. 15 & 9.d,24. 1 Pet.2.d, 21, 24. Iohn 1 c. 19. d,36. 1Cor.7.b,7,8. Heb.2.14.d, 15.& 9.d, 14. Mat.1.c. 23. Luke 11.c,31. 35.

M. What followeth?

Sch. That He was conceived of the holy Ghost, borne of the Virgin Mary.

M. And why was he not begotten after the usuall and naturall manner?

Sch. Because he who came to cleanse us from our sins must needs be cleane from sinne himselfe. And therefore was that most pure Lambe of God Jesus Christ, by the marvellous working of the holy Ghost, conceived and born of the Virgin Mary without sinne.

M. Why is the Virgin Mary by name expressed?

Sch.

Gen.22.d,18. Esay 11.a,1. Mat.1.a,1, &c & 22.d, 42. Rom. 1.1, 2.

Sch. That Christ may be knowne to be that true seed of Abraham and David, of whom it was from God foretold, and foreshewed by the Prophesies of the Prophets: of the which Abraham, David, and the Virgin Mary lineally descended.

M. Proceed in rehearsing thy beliefe.

Esay 53. Acts 13.a,23, 27, &c.

Sch. He suffered under Pontius Pilate, was crucified, dead, and buried.

M. Why doth the Creed omit the story of his life, and passe streight from his birth to his death?

Sch. Because in the Creed are rehearsed only the chiefe points of our redemption, and such things as so properly belong to it, that they containe, as it were, the substance thereof.

M. Rehearse the order of his death somwhat more plainly.

Mat.26.b,14. 15. &c.& 27. the whole. Mar.14.c,45, &c. and 15. the whole. Luk.22.c, 47. &c. and 23. the whole. Ioh.18.&19. the whole.

Sch. He was most wickedly betrayed by Judas his owne Disciple, who was with money corrupted, & hired thereunto, he was forsaken of all his disciples, denyed and forswoorne by Peter, falsely and maliciously accused by the Jewes, condemned by Pilate the Roman President: he was buffetted, scourged, crowned with thornes, and clothed in purple, and otherwise abused and scourged, both most

most cruelly and spightfully: and finally with his Crosse layd upon his necke, he was haled out of the City into the place named Calvarie, where betweene two Theeues they villainously nayled him upon the Crosse, upon the which being extreamly tormented, he suffered most painfull and shamefull death, sustaining withall torments of minde more cruell then any bodily death.

M. Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most vile & cruell death was most terrible to his humane nature, yet did he submit his will unto his fathers will, who had appointed him unto the same, and so he suffered the said vile reproaches, torments and most cruell death, both willingly obeying his Father, and most patiently praying for those who crucified him. Mar. 26. 37, 38, 39, 41, 42. 3. 1. c, 53. & 20. d, 28. Mar. 10. f, 45. Iohn 10. c, 11. 15. d, 17, 18. Phil. 2. b. 8. Luk. 23. c, 34.

M. Why would God have his most innocent Son to suffer such a shamfull and painfull death? Esay 53. the whole.

Sch. Christ became our surety & pledge unto his father, to answer, pay, & suffer whatsoeuer we did owe, and had deserued, and therefore he (though himselfe most innocent) suffered for us most wicked Rom. 1. a, 3. 2 Cor. 5. d, 21. Gal. 2. a, 4. Eph. 1. a, 3, & b, 7, &c. Col. 1. c, 13, c, 14. & 2. c, 13, 14.

1 Pet. 3. d, 18. & 4. 2, 1. Iohn 3. c, 16. 2 Cor. 15. d, 21.

ked sinners. And his father laid our burthen upon him, according to the rigor of the Law and Justice, that for his sake he might deale most mercifully with us.

M. Rehearse me then the sum of those benefits which we enjoy by Christs death.

Rom. 5. b, 8. 10, 11. 2 Cor. 5. d, 18, 19. 20, 21. Eph. 2. c, 12, 13, 14, 17, &c. Heb. 7. d, 26, 27. & 9. d, 12, 14. & 10. c, 12, 14, 17. Rom. 8. 2, 12. c. 33, 34. Col. 1. c, 3, 14. & d, 20, 21.

Sch. Christ, as I before touched, yeelded himselfe in our stead & place, to satisfie for our sins before God his Father, to appease the wrath of God towards us for our disobedience, by the sweet sacrifice of his obedience, and to make us at one with God: and so Christ the most innocent Lambe of God was bound, to set us sinners at liberty, who were thrall unto Satan, death & damnation. Christ most guiltlesse was accused and condemned by the sentence of a worldly Judge, that he might acquit us most guilty and most worthy to be condemned, before the heavenly iudgement seat. Christ by his precious bloud shed for us, hath clensed and washed away the spots and filth of our sinnes. And finally, Christ by his

Psal. 51. b, 7. Heb. 9. d, 14. 1 Iohn 1. b, 7. Apoc. 1. b, 5. 1 Pet. 2. b, 21, 22, &c.

undeserved reproaches, most painfull & shamefull death, hath delivered us from eternall paine, shame, and death everlasting, which we had most iustly deserved

served by our sinnes, which sinnes are buried with Christ, and clean removed from the sight of God. And so all Christs sufferings is a medicine and remedy to all our miseries, whereunto we are fallen either originally by Adam, or afterwards by our owne wickednesse, so that we faithfully beleeve in him and imbrace him. Rom.4.b,7,8. Col.2. c, 13, 14. Heb,10. c,17. Rom.8.2, 1,2.

M. Notwithstanding doe we suffer death of the body, which is a parcell of the punishmeat due to sin.

Sch. Death of the body which without Christ was the gate to Hell, is now by Christ made to all that beleeve in him the gate and passage into Heaven; euen as himselfe did by death enter into his Kingdome, so that death which before was a punishment, is now by Christ become a vantage. Luke 23.f,43. Iohn c,25,26. 1 Cor.15. c, 18, 21. g. 54, 55, &c. 1 Thes.4.c,13 14. Ph.1.c,21. 23. Apoc.14.c,13.

M. Commeth there any other profit unto us by the death of Christ?

Sch. Christs suffering and death is not onely a medicine of our miseries, as I before noted, but also an example for us to follow. Eph 5.2, 2. 1 Pet. 3. d,21. &c. & 4. 3, 1, &c.

M. Declare that more plainly.

Sch. We ought after his example to be obedient

Iohn 13.b,&c. Eph.5.a,2. 1 Pet.2.d,21, &c. & a, 1, 2, &c.

obedient unto the will of God our heavenly Father, & patiently to take all injuries at mans hands, and to crucifie the wicked lusts of the flesh, & to be as dead and buried unto sinne: so that we sinne no more hereafter, after the example of Christ our Saviour, who was crucified, dead and buried for sinne: and indeed naughty lusts (which otherwise are unbridled) are in those, who by faith doe cleave unto Christ, by the vertue of his death, as it were crucified, and the burning heate of them so quenched by his blood, that they may easily be brought to obey the spirit. So that we are holpen by the vertue of his death, to performe that which we are moved unto by the example of his life and death.

Rom.6,2,2,4. 7.b,11, &c, Gal. 2.d, 20. & 5.d, 24. Col.2.c,13,&c

Rom.14.b,7, 8. 1 Cor. 6.d,20. 2 Cor.5.d, 15. 1 Thes.5.b,10.

M. Are we not hereby put in minde of our duty also towards Christ?

Rom.5.b,8,10 Mat.10.d,37. & 16. d,25. Luk.9.c. 23, 24,&c. & 14. 1, 2,6.

Sch. We are indeed taught that we are not our own, to doe what we list; but that we are wholly Christs, who hath so dearely bought us, most bounden to obey him and doe his will, most bounden to love him, who so dearely loved us first, being yet his enemies, most ready a-

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gaine to yeeld all that is ours, yea, and our selves wholly unto Christ, who hath given himselfe wholly unto us: most ready for his sake to forsake, not only all worldly things and pleasures of this life, but also to loose our lives rather then we forsake Christ, and our love and duty towards him: for happy is the death that being due to nature, is chiefly yeelded to Christ: for Christ I say, which offered and yeelded himselfe to willing death for us, and who being the author of life, both will and is able to deliver us, being dead, from death, and to restore us to life everlasting. Mat. 19. d, 25. Mar. 8. d, 35. &c.

M. Why doest thou also adde that he was buried?

Sch. His dead body was laid in grave, that his death should be more evident, & that all men might certainly know it. For if he by and by had rebived, many would have brought his death in debate and question, and made it doubtfull. Mat 12. d, 40. & 27. g, 59, 60 &c. 1 Cor. 15. a, 3.

M. What meaneth his descending into Hell?

Sch. That as Christ in his body descended into the bowels of the earth, so his soule severed from the body, he descended into hell, and that therewith also the vertue 1 Pet. 1. 19. Iohn 8. d, 24.

vertue of his death so pierced through to the dead, and to very hell it self, that both the soules of the unbeleeuing felt their most painfull and iust damnation for infidelity, and Sathan himselfe, the Prince of hell, felt that all the power of his tyranny and darknesse was weakned, vanquished, and fallen to ruine, and on the other side, the dead who while they liued, beleeued in Christ, understood that the worke of their redemption was now finished, and perceiued the effect and strength thereof with most sweet and assured comfort.

1 Cor. 15. g, 54, 55, &c. Heb. 2. d, 14, 15.

Iob 5. c. 25, 28 and 11. c, 25, 26. Rom. 14. b, 8, 9. Col. 1. c, 13, 14, 19, 20.

M. Now let us goe forward to the rest.

Sch. The third day after he rose againe, and by the space of forty dayes often-times shewed himselfe aliue, and was conuersant among the disciples, eating and drinking with them.

M. Was it not enough that by his death we obtaine deliverance from sin, and pardon?

Sch. That was not enough, if we consider either him or our selues. For if he had not risen againe, he could not bee thought to be the Son of God, nor could haue bin our Sauiour from death. But now

now rising from death to eternall life, he declareth the power of his Godhead: and hath shewed himselfe the conqueror of sin and death, yea of the Deuil himself. Rom. 21. a, 6. and 2. 24. b, 9, 10. & 8. a, 1, 2, &c. 1 Cor. 15. d, 26. g, 54. &c. Ep. 1. d, 20, &c.

M. What profit bringeth it to us, that Christ rose againe?

Sch. Manifold and diuers. For from thence commeth unto us an endeauour, uertue, and strength, to liue well and holily: thereby Christ indueth us with righteousnesse which before we lacked; And Christ by his resurrection from death to life, is become to us the author of life. For from thence haue we hope that our mortall bodyes also shall one day be restored from death, and rise againe for that he hath made us partakers of his resurrection and life. For it cannot be, that Christ our head rising againe, should suffer us the members of his body to be consumed and utterly destroyed by death. Ph. 2. b, 9. &c. Gal. 2. d, 19, 20. Rom. 4. d, 25. & 5. c, 15. &c. & 6. 4, 5. b, 11, 12, &c. 1 Cor. 15. c, 20, &c. 1 Thes. 4. d, 14. &c. Col. 1. d, 8. 2 Tim. 2. b, 11

M. Proceed.

Sch. As the Scriptures doe teach that Christ is risen for our righteousnes, so doe they also teach, that we after his example should rise from the deadly Rom. 6. 2, 4. & b, 9, 10, 11, &c. Eph. 5. d, 23. Col. 3. a, &c.

workes of ſinne, and liue from hence-forth vnto righteouſneſſe and holineſſe: to the performance whereof, Chriſt indueth vs with ſtrength, by the vertue and power of his glorious reſurrection.

M. What followeth in the Creed?

Mar. 16. d, 19. Luk. 24. g, 51. Acts 1. b, 9, 10, &c.

Sch. He aſcended into heaven, and ſitteth on the right hand of God the Father, &c.

Iohn 12. b, 8. and 16. b, 10. c, 16. d, 28. and 20. d, 17.

M. Tell me how this is to be underſtood?

Sch. Plainly that Chriſt in his body aſcended into heauen, where he had not afore been in his body.

M. Is he then here in the earth no more with us?

Iohn 12. b, 8.

Sch. He did himſelf foreſhew vnto his Apoſtles that they ſhould not haue him alwayes with them, which is to be vnderſtood of his bodily preſence. For in the nature of his God-head, which filleth all things, both he euer was in heauen, and alſo with the ſame: and with his Spirit, he is alway preſent in earth with his Church, and ſhall be preſent till the end of the world.

Iohn 17. a, 5. Mat. 18. c, 20. and 28. d, 20. Ioh. 14. d, 18. and 16. b, 7. Rom. 8. b, 9. &c.

M. Then are we not left without his helpe and protection, though we haue not his bodily preſence?

Sch. No forſooth. For Chriſt ſitting on the

the right hand of God, doth with his power, wisedome, and providence, rule and dispose the world, moue, goberne, and order all things: and as he promised, he sendeth downe his holy spirit from heaven into our hearts, as a most sure pledge of his good will, by which spirit he bringeth us from darknesse and mist into open light, he giueth sight to the blindnesse of our minds, he chaseth sorrow out of our hearts, and doth comfort and strengthen us, and the same will he doe unto the worlds end. Mat. 28. d, 18. Ioh. 16. b, 7. 17. a, 2, &c. Eph. 1. d, 20. & 4. b, 8, &c. Phil. 2. b, 9, 10. Col. 1. c, 18. Apo. 11. d, 15. Rom. 5. a, 5, & 8. a, 4, 5. b, 9, &c.

M. Now as touching Christ, what dost thou chiefly consider in his ascending and sitting at the right hand of his Father?

Sch. It was meet that Christ which from the highest degrees of honour and dignity, had descended to the basest estate of a seruant, and to the reproach of condemnation and shamefull death, should on the other side obtaine most noble glory and excellent estate, euen the same which he had before, that his glory and Maiesty might in proportion answer to his basenes and shame. Eph. 1. d, 22, &c. Phil. 2. b, 8, 9, &c. Job 17. a, 5.

M. What profit take we of his ascending into heaven, and sitting on the right hand of his Father?

Iohn 14. a, 2, 3, &c.

Sch. For Christ as he had descended to the earth, as unto banishment for our sakes; so when he went up into heaven, his fathers inheritance, he entred in our name, making us a way and an entry thither, and opening us the gate of heaven, which was before shut against us for sinne. Moreover he being present in the sight of God, as commending us unto him, and making intercession for us, is the patron of our cause who being our advocate, our matter cannot quaile.

1 Ioh. 16. c, 26. Rom. 8. f, 34. Heb. 7. d, 25. &c. 9, g, 24. 1 Ioh. 2. a, 1.

M. But how can we follow his example in his ascending up to Heaven?

Sch We ought from henceforth to look up to Heaven, and to raise up our minds and hearts thither, where Christ is at the right hand of the Father, bending all our thoughts and studies upon divine, eternall and heavenly things, and not upon earthly, worldly, and transitory things

1 Cor. 15. f, 47, 48, &c. Col. 3. a, 1, 2, &c.

M. What more?

Sch. We are furthermore taught, purely & sincerely to worship Christ the Lord, now raining in heaven, not with any earthly worship, Traditions, or vaine

Esay 1. b, 11. c, 16, 17, &c. Mat. 5. a, 8. &c Iohn 4. c, 20. &c. d, 24.

vaine inventions of men, but with heavenly and very spirituall worship, such as may best beseeme both us that give it, and him who receiveth it.

M. Now I would heare thee tell me shortly what thou hast learnd of the last judgement, and of the end of the World.

Sch. Christ shall come in the Clouds of Heaven, with great high glory, & with most honorable and reverend Majesty waited on, and beset with the company & multitude of holy Angels. And at the horrible sound & dreadful blast of trumpet all the dead that have lived from the creation of the world to that day, shall rise again with their soules and bodies whole & perfect, and shall appeare before his throne to be iudged, every one for himselfe, to give account of their life which shalbe examined by the righteous and severe Iudge according to truth. Mat. 24.c, 29. 30, 31. & 25.c, 31, 32. &c. 1 Cor. 15. g, 52. &c. 2 Pet. 3.10. &c. Rom. 14.b, 10, 12. 1 Cor. 4.a. 4, 5 2 Cor. 5.b, 10, 11.

M. Seeing death is certainly appointed for all men, how dost thou in the Creed say, that some shall then be quicke or alive?

Sch. S. Paul teacheth, that they which then shall remaine alive, shall suddainly be changed, and made anew, so that the corruption of their bodies being taken 1 Cor 15. g, 53. 1 Thes. 4.d, 17.

away, and mortality removed, they ſhall
1 Cor. 15. g, 53, &c. put on immortality. And this change ſhall be to them in ſtead of death, becauſe the ending of corrupted nature, ſhall be the beginning of a nature uncorrupted.

M. Ought the godly in thinking upon this judgement, to be ſtricken & abaſhed with fear and to dread it, and ſhrinke from it?

Rom. 8. a, 1. c, 15. d, 25. g. 38, 39. 1 Cor. 1. b, 7. Phil. 3. d, 20. Tit. 2. d, 13. 2 Pet. 3. c, 12. Sch. No, but rather to conceive great hope and comfort thereby. For he ſhall give the ſentence, which was once by the Judges ſentence condemned for us: to the end that we comming under the grievous iudgement of God, ſhould not be condemned, but acquitted in iudgement.

M. Sith then thou haſt now ſpoken of God the Father the Creator, and of his Sonne Ieſus Chriſt the Saviour, and ſo haſt ended two parts of the Chriſtian confeſſion: now I would hear thee ſpeake of the third part, what thou beleeveſt of the holy Ghoſt?

The third part

Mat. 28. d, 19. 1 Iohn 5. b, 7. Ioh. 14, d, 26. and 15. d, 26. and 16. b, 7. & 20. f, 22. Acts 5. a, 3, 4. Sch. I confeſſe that the holy Ghoſt is the third perſon of the moſt holy Trinity, proceeding from the Father and the Son before all beginning, equall with them both, and of the very ſame ſubſtance, and together with them both to be honored and called upon.

M.

M. Why is he called holy?

Sch. Not only for his own holinesse, but also for that by him the elect of God and the members of Christ are made holy: for which cause, the holy Scriptures haue called him the Spirit of sanctification. Rom. 1.a,4.& 25.d,16. 2 Thes.2.c.13. Tit.3.b, 5. 1 Pet.1.a, 2.

M. In what things doest thou thinke that this Sanctification consisteth? Ioh.3.a,5,6. Tit. 3.b, 5.

Sch. First we are by his diuine inspiration newly begotten; and therefore Christ said, that we must be born again of water and the spirit. Also by his heauenly breathing on us, God the Father doth chuse and adopt us to be his children, and therefore he is worthily called the spirit of adoption, who is in our hearts, as the Seale of our election perswading and assuring us, that Gods beneãts through Christ are all ours. Rom.8.c,15. d, 23. Gal. 4.a,5, 6, Rom.8. c, 14. 15. &c. 2 Cor.1.d,22. & 5.a, 5. Eph.1.c,13, 14.

M. Goe forward. Iohn 14.b,27. d,26.& 6.b, 13.& 20, &c.

Sch. The holy Ghost expoundeth and openeth the diuine mysteries unto our minds, and by his light the eyes of our soules are made cleare to vnderstand them. By his iudgement sins are either pardoned, or reserued. By his strength sinfull flesh is subdued and tamed, and Eph.1. Rom.8. &c.

Rom. 2. 2, 4. a, 17, &c. 1 Cor. 12, 2. 47.

corrupt desires are bridled, and restrained. At his will manifold gifts are destributed among the godly.

M. Hast thou any more to say hereof.

Sch. In the manifold & divers discommodities, molestations, and miseries of this life, the holy Ghost, with his secret consolations, and with good hope, doth asswage, ease and comfort the griefs and mourning of the godly, which commonly are in this world most afflicted, and whose sorrowes doe passe all humane consolation whereof he had the true and proper name of Paraclet, or the comforter. And finally, by his power, our mortall bodies shall rise and be alive againe. Briefly, whatsoever benefits are given us in Christ, all these we understand feel and receive the workes of the holy Ghost. Not unworthily therfore we put confidence and trust in the authour of so great gifts, and doe worship and call upon him.

Iohn 14. b, 16. a, 26. & 15, d, 26. b, 16. a, 7. Rom. 8. b, 11. 1 Cor. 12. a, 4. 7, &c. b, 11. 13, &c.

M. Now remaineth the fourth part of the holy Catholike Church, of the which I would heare what thou hast to say?

The fourth part.

Sch. I may briefly say that the Church is the body of Christ.

M.

M. Yea, but I would have it ſomewhat more plainly and at large?

Sch. The Church is the body of the Chriſtian Common-wealth, that is the univerſall number and Fellowſhip of all the Faithful whom God through Chriſt hath before all beginning of time, appointed to everlaſting life. 1 Cor. 12. d, 2. Eph. 1. d, 12, 23. Col. 1. c, 18. d, 24. Rom. 12. b, 5, &c. 1 Cor. 12. b, 12, 13, &c. c, 10. d, 26.

M. Why is this point put into the Creed?

Sch. Becauſe if the Church were not, both Chriſt had dyed without cauſe, and all the things that have beene hitherto ſpoken of, ſhould be in vaine, and come to nothing. Eph. 1. a, 4, 5, & 3. b, 9, 10. Mat. 25. f, 32. Mat. 16. c, 18.

M. How ſo?

Sch. Hitherto we have ſpoken of the cauſes of ſalvation, and have conſidered the foundations therof, namely how God by the deſerving of Chriſt, loved, and dearely eſteemed us: how alſo by the worke of the holy Ghoſt, we receive this grace of God, whereunto we are reſtored. But this is the onely effect, that there be a Church, that is, a company of the godly upon whom theſe benefits of God may be beſtowed. Acts 10. f, 38. 1 Cor. 12. b, 12, 13, &c. Eph. 1. a, 3, 4, 5, &c. d, 11. &c. & 3. b, 9. 10. d, 2. & 5. d, 25. 1 Tim. 3. d, 15, &c.

M. Why doſt thou call this Church holy?

Sch.

Rom. 2. a, 4. a, 17, &c. 1 Cor. 12, 2. 47.

corrupt deſires are bridled, and reſtrained. At his will manifold gifts are deſtributed among the godly.

M. Haſt thou any more to ſay hereof.

Sch. In the manifold & divers diſcommodities, moleſtations, and miſeries of this life, the holy Ghoſt, with his ſecret conſolations, and with good hope, doth aſſwage, eaſe and comfort the griefs and mourning of the godly, which commonly are in this world moſt afflicted, and whoſe ſorrowes doe paſſe all humane conſolation whereof he had the true and proper name of Paraclet, or the comforter. And finally, by his power, our mortall bodies ſhall riſe and be alive againe. Briefly, whatſoever benefits are given us in Chriſt, all theſe we underſtand feel and receive the workes of the holy Ghoſt. Not unworthily therfore we put confidence and truſt in the authour of ſo great gifts, and doe worſhip and call upon him.

Iohn 14. b, 16. a, 26. & 15, d, 26. b, 16. a, 7. Rom. 8. b, 11. 1 Cor. 12. a, 4. 7, &c. b, 11. 13, &c.

M. Now remaineth the fourth part of the holy Catholike Church, of the which I would heare what thou haſt to ſay?

The fourth part.

Sch. I may briefly ſay that the Church is the body of Chriſt.

M.

M. Yea, but I would have it ſomewhat more plainly and at large?

Sch. The Church is the body of the Chriſtian Common-wealth, that is the univerſall number and Fellowſhip of all the Faithful whom God through Chriſt hath before all beginning of time, appointed to everlaſting life. 1 Cor. 12. d, 2. Eph. 1. d, 12, 23. Col. 1. c, 18. d, 24. Rom. 12. b, 5, &c. 1 Cor. 12. b, 12, 13, &c. c, 10. d, 26.

M. Why is this point put into the Creed?

Sch. Becauſe if the Church were not, both Chriſt had dyed without cauſe, and all the things that have beene hitherto ſpoken of, ſhould be in vaine, and come to nothing. Eph. 1. a, 4, 5, & 3. b, 9, 10. Mat. 25. f, 32. Mat. 16. c, 18.

M. How ſo?

Sch. Hitherto we have ſpoken of the cauſes of ſalvation, and have conſidered the foundations therof, namely how God by the deſerving of Chriſt, loved, and dearely eſteemed us: how alſo by the worke of the holy Ghoſt, we receive this grace of God, whereunto we are reſtored. But this is the onely effect, that there be a Church, that is, a company of the godly upon whom theſe benefits of God may be beſtowed. Acts 10. f, 38. 1 Cor. 12. b, 12, 13, &c. Eph. 1. a, 3, 4, 5, &c. d, 11. &c. & 3. b, 9. 10. d, 2. & 5. d, 25. 1 Tim. 3. d, 15, &c.

M. Why doſt thou call this Church holy?

Sch.

Rom.8.c,29, 30. 2Cor.14.f,33. Eph.1.a, 4, 5. b,11,12,&c.

Sch. That by this marke it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath restored unto holinesse of life and innocency.

M. Is this holinesse which thou doest attribute to the Church, already in all points perfect?

Rom.8.f, 26. 1Cor.13.c, 9, &c. 2 Cor.12.b,5, 9. 1 Cor.13. c, 10. & 15.g, 52, 53,&c. Eph.5.d,26, 27. Apo. 19.b, 8. & 21.c,10,11, &c.g, 27.

Sch. Not yet, for so long as we liue a mortall life in this world (such is the frailty of mankinde) we are of very weak strength, wholly to shun all kind of vices. Therefore the holynesse of the Church is not yet fully and perfectly finisht, but yet very well begun. But when it shall be fully ioyned to Christ, from whence it hath all cleanenesse and pureneſſe, then it shall be cloathed with innocency & holinesse in all points fully and perfectly finished, as with a certaine snowy, white and most pure garment.

M. To what purpose dost thou call this Church Catholike?

Sch. It is as much as if I called it universal: For this company or assembly of the godly is not pend up in a certain place or time, but it containeth the universall number of the Faithfull that haue

have lived, doe live, and shall live in all places, and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ the onely head of that body. Mat.28.d, 19. Acts 2.a, 5. 9. b, 10, &c. 1 Cor.12.b, 12. 13, &c. Eph. 1. d, 22, 23. & 2.c, 12, &c. and 4.a, 4. &c.c, 15, 16. Col.1.c, 18. 1 Cor.12.b, 12. &c.c, 20. &c.d, 26, &c. Eph.4.c, 15.5. 16. Col.1.c, 18. & 2. d, 19. Eph.4.a, 3. 4, c, 15, 26. Col.2.d, 19. Mat.22.d, 39. Ioh.13.d, 34.7 Rom.12. b, 5. &c. 1 Cor.10. f, 24. and 1. b, 4, 5, &c. 2 Cor.11.f, 8. 29. Gal.6.a, 2. Phil.2.a, 1, 2. &c.

M. Now I would have thee tell me, why after the holy Church thou immediatly addest, that we beleeve the communion of Saints?

Sch. Whereas GOD hath them that worship him purely and sincerely, in all Countries and places, and in all times and ages, all they, though served in distant times and places, are yet members most nearely ioyned and knit together, of one and the selfe same body, whereof Christ is the head. Such is the Communion that the godly have with Christ, and among themselues. For they are most nearly knit together in community of spirit, of Faith, of Sacraments, of prayers, of forgivenesse of sinnes, of eternall felicity: and finally, of all the benefits that God giveth his Church through Christ. And they are ioyned together among themselus in sincere love, concord & unity. And because the Communion of Saints cannot be perceived by our selues, nor by any naturall

turall kind of knowledge, for force of understanding, as other ciuill communities and fellowships of men may be, therefore it is here rightly placed among these things that are to be beleeued.

M. Is this Church thou speakest of, a visible or invisible Church?

Rom.8.c.29. 30, 33. Eph.1.a,4,5, &c.b,11. Col.3.b,12.

Sch. Here in the Creed is properly intreated of the congregation of those whom God by his secret election hath adopted to himselfe through Christ: which Church can neither be seen with eyes, nor can continually be known by signes. Yet there is a Church of God visible, or that may be seene, the tokens & markes wherof he doth shew and open unto us.

M. What be those tokens?

Isa. 55. b, 10, 11. Luk.24.c,47. Iohn 14,b,13. 14.& 15.c,16. & 10.c,23. Rom.10.b,8, 9. 1Cor.11.d,10 21,23,&c. Mat.18.c,16, 17,d,19,20. & 28.d,19.

Sch. Whereseuer the Gospel of Christ our Sauiour is sincerely taught, God by prayer truly called upon in the name of Christ, the holy Sacraments are rightly administred, the discipline duly used, there the company of Christian men and women assembled, is a visible Church of Christ.

M. Are not then all they that be in this visible Church, of the number of the elect to everlasting life?

Sch.

Sch. Many by hypocriſie and counterfeiting of godlineſſe, doe ioyn themſelves to this fellowſhip, which are nothing leſſe then true members of the Church. But forſomuch as wheresoever the Word of God is ſincerely taught, and his Sacraments rightly miniſtred, there are ever ſome appointed to Salvation by Chriſt: we count all the whole company to be the Church of God, ſeeing alſo that Chriſt promiſeth, that himſelfe will be preſent with two or three that be gathered together in his name. Mat.13.c,15, &c.d,25.&c. f, 47,&c. Iſa. 55.b, 10, 11. Mat.18.d, 19, &c. *ut ſupra.* Mat. 18.d,19 20.

M. Why doeſt thou after the Church make mention alſo of the forgiveneſſe of ſins?

Sch. Firſt, becauſe the keyes wherewith heaven is to be opened & ſhut, that is, the power of binding and loſing, of reſerving and forgiving of ſinnes, which ſtandeth in the miniſtery of the Word of God is by Chriſt given and committed to the Church, and properly belongeth unto the Church. Secondarily, becauſe no man obtaineth forgiveneſſe of ſins, that is not a true member of the Church which is the body of Chriſt: that is, ſuch a one as doth not earneſtly, godlily, ho-

Mat. 16.c,18. 13. and 18.c, 17, 18. Ioh. 20.f, 22, 23. 1 Tim.3.d,15. Mat.24. b,13. Ioh.15.a,4,5, &c. Col.2.d, 19.

lily,

ly, yea and continually, and to the end embrace and maintaine the common fellowship of the Church.

M. Is there then no hope of Salvation out of the Church?

Ioh.15.a,4,5, &c. Col.1.d,18,19. 1 Tim.3.d,15. Sch. Out of it can bee nothing but damnation, death, and destruction. For what hope of life can remaine in the members when they are pluckt asunder, and cut off from the head and body?

M. What meanest thou by this word forgivenesse?

Ps.33.d, 1, 2. 103.c,16, 17. Act.13.f, 38, 39.& 26.d,18. Rom.3.d,24. 23.28. Eph. 1.b,7. Col.1.d,13, 14. Sch. That the faithfull doe obtaine at Gods hand pardon of their Offences. For God for Christs sake, who hath satisfied for sinne, freely forgiveth all that beleeve in him, their sins: and delivereth them from iudgement, damnation, and paine due for the same.

M. Cannot we then by godly worke satisfie God, and by our selves merit pardon of our sins?

Vt supra, and Isa.35.a,4,5. Rom.5.b,8,10 Gal.2.c,16. Col.1.c,20,21 2 Tim.1.c,9, 10. Heb.9.d,14, 15. S. Christ alone by the suffering of his paines, and with his death wherwith he hath paid and performed the penalty of our sins, hath satisfied God. Therefore by Christ alone we have accesse to the grace of God. We receiving this benefit of his free liberality and goodnesse have nothing at all to offer, or render againe

gaine to him by way of recompence.

M. Is there nothing at all to be done on our behalfe, that we may obtaine forgivenes of ſins?

Sch. The Lord promiſeth that he will pardon ſinners if they repent; if they amend, and turne their hearts from their naughty lives unto him. Wherefore repentance and amendment of life are neceſſary on our part, that we may obtaine remiſſion of our ſins paſt.

M. How many parts be there of Repentance?

Sch. Firſt, we ought to acknowledge and confeſſe our ſinnes before God, and be heartily ſorry and aſhamed that we have offended his mateſty, and earneſtly to hate, and utterly to abhorre ſinne. This ſorrow ſome call contrition.

M. What more?

Sch. Leſt the greatneſſe of ſorrow ſhould bring us unto deſperation, our minds are comforted by Faith, which doth put us in good and certain hope of obtaining pardon of our ſins at Gods hand through Chriſt our Saviour. And this is that we profeſſe, that we beleeve the forgivenes of ſins.

M. Is man able in this feare and theſe hard diſtreſſes to deliver himſelfe by his own ſtrength?

Sch.

Ier. 18.b, 18. Eze. 18.d, 21.c, 30, 31. 33.32. & 33.c, 14, &c. Mat. 4.6, 17. Luke 5, f, 31. Pſal. 32. a, 3, 4, 5. and 51. a, 4. Prov. 28. c, 13. Lu. 15.d, 18. 21. 1 Iohn d, 8, 9. Pſal. 6.d, 6, 7. & 31. b, 9, 10. & 38. a, 3, 4, &c. b, 8, &c. c, 17, 18, &c. and 51. c. 17. 1 Cor. 11.g, 31. 2 Cor. 7.c, 9, 10, 11, &c. Mat. 7. a, 3, 4, &c. 2 Cor. 3.b, 6, 7, 8. Luke 7, f. 38, g, 47, &c. and 15. d, 18, 20, 21. & 18.c, 13, 14. & 23. d, 42, 43. and 24. c, 47. Acts 2.f, 37, 38 & 3.d, 19. and 16.f, 30, 31. 1 Tim. 1.c, 15, 16.

Psal. 23. a, 3. & 30. b, 10. and 51. b, 7, 8. 10. 11, 12. & 80. a, 3. b, 7. c, 18, &c. Acts 11. c, 18. 2 Cor. 1. a, 3, 4. 2 Thes. 2. d, 16, 17. 2 Tim. 2. d. 25. Mat. 22. d, 30, &c. Iohn 11. c, 25, 26, &c. 1 Cor. 15. the whole. 1 Cor. 15. c, 14, 17, 18, 19. Luke 16. c, 22. & 23. f. 43.

Sch. Nothing lesse. For it is onely God which strengtheneth man, despairing of his owne estate, raising him up in affliction, restoring him being in utter misery, and by whose grace the sinner conceiveth this hope mind, and wil, that I speak of.

M. Now rehearse the rest of the Creed.

Sch. I beleeve the resurrection of the body, and life everlasting.

M. Because thou hast touched somwhat of this before, in speaking of the last judgement, I will aske thee but a few questions, whereto or why doe we believe these things?

Sch. Although we beleeue that the soules of men, are immortall and everlasting, yet if we should thinke, that our bodies should by death be utterly destroied for euer, then must we needs be wholly discouraged, for that wanting the one part of ourselues, we should never intirely possesse perfection and immortality. We doe therefore certainly beleeue, not only that our souls, when we depart out of this life, being deliuered from the fellowship of our bodies, doe by and by flie up pure and whole into heauen to Christ, but also that our bodies shall at length be

Rom. 8. b, 11. 1 Cor. 15. f, 42. &c. g, 53. &c. Phil. 3. d, 2, 2 Cor. 5. a, 12. 1 Thes. 4. c. 13, 15, &c.

be delivered from all corruption, restored to a better state of life, and joyned againe to their soules, being made glorious like to the body of Christ, and so wee shall wholly be made perfectly and fully blessed, enioying eternall life and endlesse felicity.

M. Then thou thinkest that the death of the body ought not to be feared of the godly?

In those places above named, and Luke 23. f, 45.

S. Yea forsooth. For we are throughly perswaded that death is not a destruction that endeth & consumeth all things, but a guide for us to Heaven, that setteth us in the way of quiet ease, blessed, and everlasting life.

John 11. c, 25, &c. 1 Thil. 1. c, 21. 23. &c. Apo. 14. d, 31.

M Now thou hast declared the Creed, that is the summe of the Christian faith, tell mee what profit we get of this faith?

Rom. 3. c, 21. 12, *&c.* Galat. 2. c, 16, &c.

S Righteousnes before God, by which we are made heirs of eternall life.

M. Doth not then our own godlinesse towards God, and leading of our life honestly and holily among men, iustifie us before God?

Sch. Of this we have said somewhat already, after the declaring of the Law, and in another place to this effect: If any man were able to live uprightly, according to the precise rule of the law of

Rom. 6. c, 14. 15. and a, 83. and 10. a, 5. 11. a, 6.

Gal 1. c,16. & 3. b, 17, &c. God he should worthily be counted justified by his good workes. But seeing we are all most farre from that perfection of life, yea and be so oppressed with conscience of our sins, we must take another course, and finde another way, how God may receive us into favour, then by our owne deservings.

M What way?

Luke 8 c, 11, 12, 13, 14. Rom. 3 d, 24. & c. & 4 a, 4. & c. c. 16. Eph. 2. a, 4, 5. 2 Tim 1. b, 9. Tit. 3. b, 4, 5. Sc. Wee must flye to the mercy of God, whereby he freely embraceth us, with love and good will in Christ, without any our deservings, or respect of workes, both forgiving us our sinnes, and so giving us the righteousnesse of Christ by faith in him tha for the same Christs righteousnesse hee so accepteth us, as it were our owne: To Gods mercy therefore through Christ wee ought to impute all our justification.

M How doe we know it to be thus?

Rom 4. b. 9. 11. c, 24. 16 d, 20, 21. Gal. 1. c, 16. d, 20. & 3. b, 11. Heb. 10. g, 28, &c. Sc By the Gospel, which containeth the promises of God by Christ, to us which when we adjoyn Faith, that is to say, an assured perswasion of mind, and stedfast confidence of Gods good will such as have beene set out in the whole Creed,

Creed, we do as it were take state and possession of this iustification that I speake of.

M. Dost thou not then say, that faith is the principall cause of this justification, so as by the meanes of faith we are counted righteous before God.

Sc. No, for that were to set Faith in the place of Christ. But the spring-head of this iustification is the mercy of God which is conveyed to us by Christ, and is offered to us by the Gospel, and received of us by faith, as with a hand. And so faith is not the cause, but the instrument of iustification, for that it imbraceth Christ, which is our iustification, coupling us with so strict a bond to him, that it maketh us partakers of all good things.

Eph. 3. a, 4, 5, 6. & 2. a, 4, &c. Tit. 3. b, 4, 5, 6. Mat. 1. b, 14. 15. John 1. b, 12. Rom. 2. d, 22, &c. & 4. c, 16. d, 29, &c. 1 Cor. 1. d, 30. He. 2. d, 14, &c.

M. But can he that hath this faith, lacke good workes?

S. No, for by faith we receive Christ vnto us. And he doth not only set us at liberty from sin and death, and make us at one with God, but also (with the diuine inspiration and vertue of the holy Ghost) doth regenerate & newly forme us to the endeavour of innocency & holinesse, which we call newnesse of life.

Rom. 6 a. 4. & 7. b. 6 & 8 a, 4, &c b, 9, 10, &c. 2 Cor. 5. d, 17. Eph. 2 c, 15. & 4. d, 23, 24. Col. 3. b, 9, 10.

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Eph. 3. a, 4, 5, 6. & 2. a, 4, &c. Tit. 3. b, 4, 5, 6. Mat. 1. b, 14, 15. John 1. b, 12. Rom. 2. d, 22, &c. & 4. c, 16. d, 29, &c. 1 Cor. 1. d, 30. He. 2. d, 14, &c.

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Rom. 6 a. 4 & 7. b. 6 & 8. a, 4, &c. b, 9, 10, &c. 2 Cor. 5. d, 17. Eph. 2 c, 15. & 4. d, 23, 24. Col. 3. b, 9, 10.

Rom. 5. a, 1, 2. 1 Cor. 13. a, 2. Eph. 3. c, 17. Jacob. 2. d, 20. 1 Pet. 1. d, 19. 2. 1, &c.

M. Thou sayest then that Justice, Faith, and good Workes, doe naturally cleave together, and therefore ought no more to bee severd then Christ the Author of them in us can bee severed from himselfe?

Sch. **It is true.**

M. Then this doctrine of Faith doth not withdraw mens minds from godly works and duties.

Psalme 1. a, 3. Mat. 7. c, 17, 18. & 12. b, 33. 35. Ro. 6. a, 1, 2, 3, 4, &c. Gal. 5. a, 6. Eph. 5. c, 17. Col. 1. a, 6, 7. Tit. 3. c, 18.

S. Nothing lesse. For good workes do stand upon Faith, as upon their root. So far therfore is faith from withdrawing our hearts from living uprightly, that contrariwise doth most vehemently stir up to ỹ endeavour of a godly life; yea & so far that he is not truly faithfull, that doth not also to his power both shun vices, & embrace vertues, so living alway as one that looketh to give an account.

Deut 4 a, 12. & 5. d, 31. 32, &c. Mat. 7. b, 6, 7, 8, 9, and 10. c. 17. 19. Joh. 14. b, 15. c, 21. 23 and 15. b, 10. Rom. 9. f, 31. 32. and 4 d 33. Heb. 11. b, 6.

M. Therefore tell me plainly how our workes be acceptable to God, and what rewards be given to them?

Sch. **In good workes two things are principally required. First, that we do those workes that are prescribed by the law of God. Secondly, that they be done with the minde and Faith which God requireth. For no doings, or thoughts, enterprized or conceived without faith, can please God.**

M. Then if we both doe such good works, and with such mind and faith as God requireth, why should we not be righteous by our good works?

S. Righteousness that is to be allowed before God the Judge, ought to bee throughly perfect, and in all points to agree with the rule of God Law: But our workes, even the best of them, doe swerve farre from Gods Law & justice, and are many wayes to be blamed and condemned, wherfore we can in no wise be justified before God by workes.

Luke 18. d, 18. 12. 14. Rom. 3. c, 20. and 4. 2. John 4. d, 19, 19. and 15. b, 14, 15. 16. and 25. b, 4. 5, 6. Esa. 6. 4. b, 6. Psalm 1. a, 3. 2 Gal. 2. c, 16.

M. Doth not this doctrine withdraw mens mindes from the duties of godlines, and make them slacker and slower to good workes: at least leue cheerefull and ready to godly endeavours?

Sch. No: for we are taught by the holy Scriptures, that as our sinnes do dishonour God, so do our good works serve to the setting forth of his glory. No dread of hell therefore, & of damnation, nor hope of heaven and all oyes, ought to stay us from sin, or to move us to vertue so much, as the fear of dishonouring the Majesty of God and the desire of his glory, which ought above all things to be most pretious unto us. For as it is the greatest horrour & mischiefe of sin,

Matth. 1. b. 16. 1 Pet. 2. c. 12.

Rom. 2. d, 24. 1 Tim. 6. a, 1. Tit. 2. a, 5. 2 Pet. 1. a, 2.

that God and his holy word are thereby dishonoured, so doth the honour and excellency of vertue stand herein, that God is thereby glorified. Further, good workes do profit our Neighbour, both by deed, and by good example: and they

Mat. 5. b, 16. 1 Pet. 2. c, 12. Mat. 21. d, 23. &c. Joh. 14. b. 15. c, 21. 23. & 15. b, 10.

doe, as certain testimonies, assure us of Gods good will towards us, and of our love and kindnesse again to God-ward, by keeping his Commandements, and they be witnesses of our Faith, and so consequently of our salvation. Where-

Phil. 2. b, 12. 2 Pet. 1. c, 9 12. &c.

fore we may not say, that good workes are unprofitable, or done in vaine, and without cause, for that we obtaine not justification by them

M. But how can our good works which thou saiest are unperfect, even the best of them please God, whose justice is perfectne se it selfe.

Ro. 9. f, 31, 32. Gal. 5. a, 6. Heb. 11. a, 46. the whole. Psal. 103. a, 3. & 143. a, 2.

Sch. It is Faith that procureth Gods favour to our workes, while it is assured that he will not deale with us after extreamity of Law, nor call our doings to exact account: neither will use the severity of his justice in weighing of them, but pardoning all their unperfectnesse, will for Christs sake this deserbings, account them for fully perfect.

M.

M. Whereas then God doth by faith both giue us iuſtification, and by the ſame faith alloweth and accepteth our worke; tell mee, do thou think that this faith is a quality of nature, or the gift of God?

Mar. 16. c, 15. Mat. 9 c, 23. 24 John 9. g, 38, 39. 1 Pet. 1. d. 21. Luke 24 c, 24. 27 g. 45 46. Rom. 10 b, 8. c, 14 d, 18 17. Col. 3 b, 9.

Sch. **Faith is the gift of God, and a ſingular & excellent gift. For God inſtructing us with his word, & lightning our minds with his holy Spirit, maketh us apt to learn and beleeue thoſe things that otherwiſe would be farre from entring into the capacity of our dul wits and weake faith; Theſe things the Apoſtles vnderſtanding, doe pray the Lord to encreaſe their faith.**

M. Thou haſt in good time made mention of Prayer: for now thou haſt ended the declaration of the law of God, and of the Creed, that is to ſay, of the Chriſtian confeſſion of Faith, it followeth next to ſpeake of prayer and of thankſgiving. In declaring of Prayer therefore, what order ſhall we follow?

The third principall part of Prayer.

Sch. **This order (Maſter, if it ſo pleaſe you) firſt to ſhew who is to be prayed vnto: ſecondly, with what affiance: thirdly, what is to be prayed for.**

M. Firſt then tell me, who (as thou thinkeſt) is to be called vpon?

God alone to be called vpon.

Sch. **Surely none but God alone.**

M. Why ſo?

Psal. 17. b, 7, &c. & 28. & 46. & 79. & 104. & 107. the whole and infinite places.

Sch. **Because our health life & defence, salvation, and all good things do remain in Gods hand and power, it is meete that we ask all needfull things of him, and in all distresses fly unto his help.**

M. Why may wee not call upon Saints and other holy persons, which are departed out of this life, or upon Angels?

Psal. 50. c, 15. & 89. b, 26. 10. 6. c, 23, 24. Esay 48. b, 11.

Sch. **For that God himselfe requireth our invocation upon him only, as being the peculiar and proper worshipping belonging to his Majesty, which wee may not give to any other.**

M. What more?

Sch. **If we should in prayer call upon any other, saving God only, we should doe it without the warrant of Gods word, and consequently without faith, which resteth upon Gods word: And therefore so to do, were sin against God, and no service to God.**

Rom. 10. b, 8. c, 15. d, 10. 17. and 15. d, 23 Heb. 11. b, 6.

M. Now followeth next to declare with what confidence we wretched mortall men, that are so many wayes unworthy, ought to call upon the immortall and most glorious God?

Psal. 79 b. 8, 9. Dan. 9. c, 18. John 14 b, 13. & 16 c, 23, 24. Eph. 2. d, 18.

Sch. **We do not proudly come before God with our prayer as though wee of our selves were worthy to bee heard: but**

but knowing our owne unworthinesse, we come in the name of Christ our Mediator, by whose intercession we trust to have accesse to the Majesty of God, & to the obtaining of his favour.

1 Tim. 2. b, 5. He. 4. d, 19. 16. & 10. d, 12. 22. Mar. 11. d, 22, 23, 24. John 14. b, 13. & 16. c, 23, 24. Hebr. 10. d, 19. 22, 23.

M. By what meanes conceivest thou this trust that thou speakest of?

Sch. I doe beleeve the promises of God, made to us by Christ in the holy Scriptures, that whatsoever we aske with faith of God the Father in Christs name, we shall obtaine so farre as is expedient for us.

Jam. 1. a, 6, 7, & 4. a, 4. Psalm 6. & 38. the whole, and 50. c, 15. & 124. the whole. Rom. 7. d, 18. &c and 8. d. 22 23 c, 26. and 12. c, 12. 2 Cor. 3. b, 4, 3. Lu. 18. a, 1. 5. 7. Ephes. 6. c, 18. Coloss. 4. a, 2. 1 Tim. 2. a, 1. Psalm 34. c, 15. and 145. c, 18. 19. 1 Cor. 14. b, 7. 8. 11. 14, 15.

M. Now tell me, with what affection of heart we must pray unto God?

Sch. If we doe feele in our minds the griefe of our miseries and sins that doe oppresse us, as we ought to do it cannot be, but that we shall have great desire of deliverance from that griefe, and so with more fervent affection shall wee make sute to God for his help, with all prayers and supplications.

M. Is it not then enough to pray with tongue and voyce alone?

S. GOD hath promised that he wil be neere to help them only that call upon him truly, that is, with their heart, and

and that their prayers doe please him, wherefore it is also necessary that wee know that language wherein wee make our prayers, that our tongue and mind may goe together.

M. Is it lawful to aske of God whatsoever commeth in our minds to desire?

Mat. 7. b, 11. & 20. b, 2. Job 16. c, 23, 24. James 4. a, 3. John 5. c, 14.

Sch. God forbid, that we Christians should ask of God in Christs name, any thing contrary to the will of God and our Saviour Christ, and so unmeet for God to grant, and hurtfull for us to receive. Wherefore lest wee should in prayer be carried rashly by our own affections, Christ himself hath prescribed a forme and rule, after the which our prayers ought wholly to be directed.

M. What rule and forme is that?

Sch. Even the same forme of Prayer which the same heavenly Schoolmaster appointed to his disciples, and by them to us all, wherein he hath touched in very few points all those things that are lawful to be asked of God, & behooveful for us to obtaine, which prayer is after the Author thereof called The Lords Prayer. If therefore we will follow the heavenly

heavenly teacher with his divine voyce
ying before vs, truly we shall never
ver be from the rule of praying.

M. Rehearse me then the Lords Prayer.

Sch. When ye shall pray (saith the Lord) say thus: Our Father which art in heaven, hallowed be thy name. Thy kingdome come. Thy will bee done in earth as it is in heaven. Give us this day our daily bread. And forgive us our tresspasses, as we forgive them that trespasse against us. And lead us not into temptation, but deliver us from evill. For thine is the Kingdome, and the power, and the glory, for ever and ever. Amen. Mat. 6.b,9,10, &c. Luke 11. a,12, &c.

M. Dost thou think that we are bound ever so to render these very words, that it is not lawfull in one word to vary from them.

Sch. It is no doubt, but that we may use other words in praying, so that wee swerve not from the meaning of this prayer, and doe pray to God with such instance and affection, as I have before spoken of. This is evident by the Booke of Psalmes and other Prayers contained in the holy Scriptures.

M. How many parts hath the Lords Prayer?

Sch. It containeth fiue: or as some divide it, seven petitions, but in the whole there are but two parts. Whereof the The Parts of the Lords Prayer.

first

first belongeth onely to the glory of God, and containeth the three former Petitions: the second, which containeth the three or foure latter Petitions, belongeth properly to our commodity and profit.

M. Why dost thou speak so directly unto God in thy Prayer: saying, Our Father?

Psalm 33. b, 13. 14. & 34. c, 15. 17, 18. and 94. b, 9, 10, 11, & 13. 9. a, 1, 2, &c. & 145. c, 18. 119.

S. For that I speak not as to one absent or deafe: but I call upon God our Father, and pray unto him as one that is present, being surely perswaded that hee heareth mee when I pray, for else in vaine should I crave this help.

M. Let us somewhat diligently examine every word, why dost thou call God Father?

Mat. 21. c, 21. 12. Mar. 11. d, 22, 23, 24. 10. 16. c, 23, 24. Heb. 10. d, 19. 22, 23. Jaco. 1. a, 6, 7. Ro 8. c, 15, 16. Gal. 4. a, 6. Mat. 7. b, 7. 11.

S. For that sure trust of obtaining is the foundation of right praying, as hath before beene declared: it was Gods will that we should call on him by the sweetest name of father: that we might have boldnes to goe unto him, and in hope of his helpe, even as Children doe use to deal with their Father: yea, & with far better hope then any children can have of their naturall father, how much God our heavenly Father, in ability, goodnes

an

and readinesse to helpe us exceedeth all earthly Fathers.

M. What else doth the name of Father teach us?

S. That we come to prayer with that love, reverence, and obedience, which is due to the heavenly Father frō his children, and that we have such mindes as becommeth the Children of God. Luke 11. b, 9. 13. Mal. 1. b, 6. Mat. 16. d, 39. 42. Psal. 22. a, 1, 2.

M. Why dost thou call God our Father common, rather then severally thine owne Father?

Sch. Every godly man (I grant) may lawfully call God his owne. But such ought the dear love among Christians to be, that every one should have regard to the common profit of all: for which cause in all this Prayer, nothing is privately asked, but all the petitions are made in the common name of all. 1 Cor. 1. a, 4. Rom. 12. b, 4, 5. c, 10. d, 16. 1 Cor. 10. f, 24 and 13. b, 5. and 12. b, 12, &c. c, 21, &c. d, 25, 26, &c. Malac. 2. b, 10. Joh. 8. c, 41. Ephes. 4. a, 56.

M. What more?

S. The rich & great men are taught not to disdain men of poore and simple state, but to regard them as their brethren, whom God accepteth to the honor of his children. And again, the poor & silly persons, which are most despised in this world may yet in the mean time releeve themselves with this comfort, that Jac. 2. a, 12. 3. 5. Deu. 10. c, 15, &c. Psalm 10. c, 17, 18. and 68. a, 5, 6. and 146. b, 6. 7, 8.

that in Heaven they have all one moſt mighty and moſt loving Father.

M. Why doſt thou ſay that God is in heaven?

Pſal. 11. b, 4, 5, &c. & 20. b, 6. & 33. b, 13, 14. & 13. a, 4, 5, 6. & 115. a, 3.

S. For that I beleeve that God, raigning in eternall and higheſt felicity, poſſeſſeth the power of heaven, and therewith alſo holdeth the governance of all things, as he is each where preſent, ſeeth, heareth, and ruleth all things.

M. What more?

Col. 3. a, 1, &c.

Sch. We are withal admoniſhed, not to aske any thing meet for God, but as ſpeaking to our heavenly Father, to have our hearts raiſed from death, and deſpiſing earthly things, and thinking upon things above, and heavenly, continually to aſpire to that moſt bleſſed felicity of our Father, and to heaven, as our inheritance by our heavenly Father, through Chriſt our Saviour.

Rom. 8. c, 17. Eph. 1. c, 14. d, 18. Heb. 9. d, 15. 1 Pet. 1. a, 3, 4.

M. This then ſo happy a beginning and entry of Prayer, being now opened unto us, go too, rehearſe me the Petition?

Sch. Firſt, we pray that Gods name be hallowed.

M. What meaneth that?

Sc. Nothing elſe, but that the name of God be made knowne to mortall men, and

and that his praise and glory bee every where magnified here in earth, as it is meet to be. And that the names of all fained gods being vtterly abolished, the only diuine name and Maiesty of God the heauenly Father be had in honour, and called vpon with pure mindes by men of all ages, Countreyes, and parts of the world.

Ioſu. 24. c,14. d, 23. Pſal. 89. a,5,6, &c. Pſal. 56.a,1,2, 3,&c. & 97. b, 7. 9 and 113.& 135. and 145. the whole. 10.4.c,23.21. Rom. 1. c,3.& 11, c, 36. & 16. d, 27.

M. What more?

Sch. We pray that the Holy Name of God bee not euill spoken of, for our faults, and as it were dishonoured thereby: but rather that his glory be by our own godlinesse towards God, and goodnesse towards men, euery where magnified.

1 Cor. 10.g,31. Ep. 3.d,20,21. 1 Tim. 1.d,17. Eſa. 52.a,5,6. Ezeck. 36. d, 20, 21. Rom. 2. d, 24. Matth. 5.c,16. 2 Theſ.1.d,1..2.

M. Goe forward?

Sc. Secondly we pray for Gods Kingdome to come. that is that he suffer not the diuine truth of his word, & Gospel of Christ, wherby he raigneth in good and godly mens hearts, to lye hidden in darknesse, but that it daily more and more be made manifest & well knowne to all men, being instructed with the heauenly doctrine of the same. And that

Mar. 9.d, 38.& 28. d,19,20, Iu. 4.c,18,19. Jo.17. c,17.20. 2 Cor. 3. d,15. 10. & 4. a, 14. &c. Eph.6.c, 18,19. 1 Theſ. 3.a,1,2. Matth.13. d,15. c,38. 32 & 15. c,2.3.5,6,&c.

hee

Mat. 7. a, 3,4, &c. b, 7, 8, 9, &c. John 16. a, 2,3 &c. & 17. b, 14, 15.

he would reſiſt and over-throw the craft and violence of Sathan, and of wicked men that labour to darken the trueth with lies, or to oppreſſe and roote it out by cruelty.

M. Say on?

John 6. c, 13. Eph. 1. d, 21. Luke 22. d, 31, 32. Rom. 6. b, 12, &c. & 8. a. 5 b, 9, &c. & 16. c, 10. Gal. 5. c, 15. 15, &c. Eph. 6. h, 10, &c. and d, 17. 18, 19, &c. 1 Pet. 5. c, 8, 9. Mat. 25. c, 34 d, 41. 16. Rom. 8. c, 16. 17, 18. 1 Pet. 1. a, 3. Tit. 3. c, 7. Pſal. 40. b, 8. Mat. 26. b, 39. 42. John 5. d, 30. and 6. d, 38. Epheſ. 6. a, 1.

Sch. Wee pray that God by his holy ſpirit would illuminate and govern the hearts of all ſuch as be of his Church, wherein hee raign th ſpeciall as in his Kingdome, and that he ſhould ſtrengthen them with his aide and power as his ſouldiers, that they may earneſtly fight againſt, and ſubdue the devill, the world, and the luſts of the fleſh, to the enlarging of his Kingdome here upon earth: and that laſtly all his, and our enemies being utterly troden downe, GOD may gloriouſly raigne and triumph over all, and wee by Chriſt may finally, as his children and heyres, be made partakers of his everlaſting kingdome.

M. What followeth?

Sc That Gods will be done. For it is the duty of Children to frame their life accoording to the will of their fathers, & not contrariwiſe their parents to con-

form

forme themselves unto the will of their children.

M. Whereto doest thou adde, that Gods will may be done in earth as it is in heaven? Rom. 8. a, 5. 7. &c.

Sch. Whereas the mindes of earthly men, burning with lusts, are commonly carried to desire, and doe those things that most displease God: we pray that he will with the moving of his holy Spirit, so change and fashion all the wills of us all to the will of his majesty, that wee may will or wish nothing that his divine will misliketh. Rom. 8. a, 2, 5. b, 9. 11. &c. c, 14, 15, &c. 1 Cor 2. c, 12. &c, & 3. d, 16.

M. Proceed.

Sch. We pray also that whatsoever we perceive to betide us by his will, wee may receive & suffer it, not onely with contented, but also with glad some hearts And that after the examples of his Angels, those heavenly spirits, and of his excellent creatures, the Sunne, Moone, and Stars, set before our eyes in heaven for like example of obedience to Gods will, all we in earth may be all things likewise serviceable, and obedient unto his Majesty: that as in heaven, so in earth, there be no rebellion nor repining against Gods holy will. Acts. 21. c, 14. 1 Pet. 1. a, 3. & 4. c, 12, 13, &c. Psal. 6. a, 1. &c. & 9, b, 11. &c. & 103 d, 11. 20, &c. & 104. a, 4. and 135. b, 7. &c. and 136. b, 7, 8, 9. Heb. 1. b, 6. 7. d, 14. Apoc. 7. c, 11. &c. and 19. b, 10. and 12. c, 9.

M. What more?

Sch. **Seeing that God hath in his holy Scriptures expressly declared his will which hee hath plainly notified, by giving them the name of his testament or last will: they that varry from the meaning of the Scriptures lawfully do manifestly depart from the will of** God.

Deu. 4. a, 2 and 5. c, 22, and 28. c, 14. Mat. 7. c, 21. & 12. d, 50. & 15. a, 3. &c. 2. Cor. 3. b, 6, c, 14. Gal. 3. c, 5.

M. Now thou hast well answered touching the first part of the Lords prayer, which part containeth these three points that belong onely to the glory of God, I think it good for us to goe forward to the second part, which properly concerneth things profitable for our selves.

Sch. **The first poynt of the second part is,** Give us this day our daily bread.

M. What dost thou meane by the name of bread?

Sch. **Not only those things that minister us food & apparell but also all other things without the which we are needfull to the maintaining, and preserving of our life and the leading of it in quietnesse** as we ought.

Psal. 104. c, 1. 5. d, 27, & 105. b, 10, 11. &c. & 144. c. 10, 11, &c. and 145. c, 14, 15, 16.

M. Is there any thing else whereof this word bread doth take [illegible]

Sch. [illegible] c. 19. [illegible]

thous houſhold ſtuffe, for pleaſure: but that we deſpiſing delicacies & exceſſe, be contented & ſatisfied with little, temperate, and healthfull diet, and with meane and neceſſary apparell.

Luc. 15. c. 19. &c. 1 Tim. 6. b, 7, 8, 9. Heb, 13. a, 5.

M. How doſt thou call Bread thine, which thou prayeſt to have given thee of God?

Sch. By Gods gift it becometh ours, when he liberally giveth it us for our dayly uſes, though by right it be not due to us.

Mat. 7. b, 78. 1 Cor. 4. b, 7. 1 Tim. 6. d, 17. Jacob 1. c 17.

M. Is there any other cauſe why thou calleſt it thy Bread?

Sch. By this word we are put in mind ꝑ we ought to get our living with our labour, or by other lawfull meanes, and that being therewith contented, we doe never by covetouſneſſe, or fraud ſeeke any thing of other mens.

Gen. 3. d, 19. Eph. 4. d, 28. 2 Theſ. 3. b, 8. c, 10, 11, 12.

M. Seing God biddeth us to get our living by our own labour, why doſt thou aske bread of him?

Sch. Becauſe that in vaine ſhall we waſt all the courſe of our life in toyls of body, and travell of minde, unleſſe it pleaſe God to proſper our indeavours.

Pſal. 127. a, 1. 2. 1 Cor. 3. b, 7.

M. Thinkeſt thou that rich men alſo, which have flowing plenty and ſtore of all things, muſt daily crave bread of God?

Sch. In vaine ſhall we have plenty of

Deu. 8. a, 3. Pſal. 4. b, 9. 10. & 18 d, 29, 30, Luke 1 c, 53, & 4 a, 4. & 12. 6. 11. 1 Tim. 6. d. 17. Apoc. 3. d, 17.

all things, unleſſe God by his grace doe make the uſe of them healthfull to us for the maintenance of our life. For which cauſe, even after ſupper, we pray to have the daily meat, which we have already received, to be given us of God that is to ſay, to be made lifefull and healthfull to us.

M. Why be added theſe words daily and this day?

Mat. 6. d, 25. &c. c, 14, Luke. 5. g, 41. Phil. 4. b, 6. 1 Tim 6. a, 9. 10. 1 Iet 5. b, 7.

Sch. That we avoiding all carefull covetouſneſſe, & doing diligently our duty, ſhould dayly crave of our moſt liberall Father that, which he is ready dayly to give us.

M. Goe forward to the reſt.

Sch. Now followeth the fift Petition, wherein we pray our Father To forgive us our treſpaſſes.

M. Is this asking forgivenes neceſsary for all men.

Pſal. 14 a, 13. & 13, a, 1, 2. 3. Rom 3, b, 10. 11. &c. d, 23. Joh. 8. a, 7. Jac. 2. a, 10. 11. 1. 10. 1b, 8. Iuke b, 9. 11. &c. 13, 14.

Sch. Yea, for ſo much as there liveth no mortall man that doth not oft ſlip in doing of his duty, and that doth not oft and grievouſly offend God. They therefore that doe not confeſſe that they have ſinned nor do crave pardon of their defaults, but with the Phariſie do glory in their innocency, and righteouſneſſe, be-

fore

foꝛe God, oꝛ rather againſt God, they exclude themſelves from the fellowſhip of the faithful, to whom this foꝛm of pꝛayer is appointed foꝛ them to follow, and from the hope of foꝛgiveneſſe of ſinnes, which onely remaineth in the mercy and goodneſſe of God thꝛough Chꝛiſt. Foꝛ this is that which Chꝛiſt ſaith, that he came into the woꝛld, not to call the righteous, but ſinners to repentance. 2 Cor. 5. c. 15. d, 18. &c. 1 Joh. 1. c. 7. d, 9, & 2. a, 1, 2. Mat. 9 b, 13. 1 Tim. 1. c, 15.

M. Why is there a condition added?

Sch. It is moſt reaſonable ỹ we ſhould pꝛay, that God would ſo foꝛgive us, As we foꝛgive them that tꝛeſpaſſe againſt us. Foꝛ unleſſe others doe finde us ready to foꝛgive them, unleſſe we in following the mercifulneſſe of God our Father, doe ſhew our ſelves to be his Children, he playnely warneth us to looke foꝛ nothing elſe at his hand, but extreame ſeuerity & puniſhment. Foꝛ according to the ſame rule of rigoꝛ, & after the ſame example, ſhall juſtice without mercy be done upon him, that cannot finde in his heart to ſhew mercy to others. Mat, 5, a, 7, & 6. b, 14, 15. and 7. a, 1, 2. and 18. d 28, &c. c, 35. Luc. 6. 36, 37, 38.

M. May it not ſeeme, that our forgiving of men, ſhould deſerve pardon of God, oꝛ be as a certaine recompence made unto God?

Jacob 2. b, 13. Rom. 3. d, 24, 25, & 11 a, 5, 6. Gal. 5. a, 4.

Sch. Not so: for then should not Gods forgiuenes be freely giuen: neither had Christ alone upon the Crosse fully paid the paines of our sin due to us, for the which no man else could, or can make any recompence or amends unto God.

M. Now goe foreward to the sixt petition, which some doe make two Petitions.

Mat. 12, d, 13. 44, 45. Joh. 5. b, 14, & 8. b, 11. 2 Pet. 2 d, 20, 21, 22.

Sch. Therein we pray, that he lead us not into temptation, but deliver us from evill.

M. Why so?

Mat. 10. b, 16. &c. & 26. d, 41. Luke 22 d, 31. 32. 1 Cor. 1. d, 27, &c. 2 Cor. 11 a, 3. Eph. 6. b, 10, 11, 12, *&c.* Jaco. 1. b, 14. & 4 a, 1. 1 Pet. 5. c, 8, 9. 1 John. 2, c, 15. 16. Rom. 16. d, 20. 2 Tim. 4 d. 17, 18.

Sch. As we before doe aske forgiuenes of sinnes past, so now we pray that we sinne no more. For we by nature are so unwary to foresee, & so weake to resist the manifold snares, temptations, & inticements of the Diuell, the World, and the concupiscence of the flesh, that we cannot but be overcome, unlesse God do assist us with his grace, & arme us with his strength: & therefore we fly by prayer unto the protection of our Almighty & most loving Father, that he will not suffer us to bee overcome with any wicked temptation, but y he wil deliver and save us from all evill.

M There remaineth yet the conclusion of the Lords

Lords Prayer.

Sc. For thine is the Kingdome, and the Power, and the Glory, for ever, Amen.

M Why would Christ have this conclusion added?

S. To make us understand that GODS power and goodnes is infinitely great. that there is nothing which we either cannot, or will not give us praying for it easking it rightly: Which also this word Amen, which is to say, So be it, being added in the end of the Prayer doth confirme unto us.

M. Why is there in the latter end mention made of the glory of God?

Sch. To teach us to conclude all our Prayers with praises of GOD: for that is the end whereunto all that we desire to obtaine in our Prayer, and all our thoughts, words, and workes, and all things universally ought to bee preferred and applyed For to this end he hath created us, and placed us in this world.

M. Goe forward.

Sch. Moreover, to praise and magnifie Gods goodnes, iustice, wisedome, and power, and to give him thanks in our owne name, and in the name of all mankind

Mat. 7 b, 10, 11. and 21 c, 13. John 16. c, 3. 2 Cor. 1. b, 9. 10 d, 20, & 9. c, 8. &c. Eph. 3 d, 20. 1 Tim 6 a, 15. 16. Jacob. 1 a, 16.

1 Cor. 10. 2, 31. Eph 3 d, 20. 21 Phil. 1 b, 11. 1 Tim. 1. d, 17. Jude f, 25.

Psal. 29. a, 12. & 24 a, 1, 2, 3. &c & 15 c, 14 15. d, 23, and 91 a, 12 and 95 96 103 the whole.

Rom. 15. b,6. kind, is parcell of the worſhipping of
1 Theſ. 1.a, 2. and 5.d,a, 18. God, belonging as properly to his ma-
2 Theſ. 1. a,3. jeſty, as prayer; wherewith if wee doe
Luke 17.d.17. not rightly worſhip him, ſurely we ſhall
John 5. d, 44, not onely bee unworthy of his ſo many
Rom. 1.c. 21.d, and ſo great benefits as unthankefull
25. perſons, but alſo ſhall be moſt worthy
1 Pet. 4. c, 11. of eternall puniſhments, as wicked of-
fenders againſt Gods Majeſty.

M. Sith we alſo receive benefits of men, ſhall it not be lawfull to give them thankes?

2 Cor. 22. a,6. b, 2. Sc. Whatſoever benefits men do to us,
2 Cor. 9. c, 8. &c. d, 12. wee ought to account them received of God, becauſe he alone indeed doth give us them by the miniſterſe of men. ſo that
Mat. 5. c, 16. our thankfulneſſe to men, redounded
1 Pet. 2. c, 12. and 4. c. 10. 11. to the glory of God, the true and laſt end of all things.

M. Now we have ended our treating of the law of God, of the Creed, or Chriſtian confeſſion; and alſo of Prayer, and of Thankeſgiving, ſhall we not laſt of all, conveniently ſpeake of the Sacraments?

Sch. Moſt conuenently (Maſter) for they have alwayes prayers and thankſgiving ioyned unto them.

M. Tell me therefore how many Sacraments hath Chriſt ordained in his Church?

Mat. 26. c, 26. &c. & 28. d, 19. Sch. Two: Baptiſme and the Lords Supper:

Supper.

M. What meaneſt thou by this word Sacrament?

Sch. **A Sacrament is an outward teſtifying of Gods good will and bountifulnes towards us through Chriſt, by a viſible ſigne, repreſenting an inviſible & ſpirituall grace, by which the promiſes of God touching the forgivenes of ſins, and eternall Salvation given through Chriſt, are as it were ſealed, & the truth of them is more certainly confirmed in our hearts.** John 3. a, 5. Act. 2. f, 28. &c. 1 Cor. 11, c, 13. &c. Tit. 3 b, 5. Mat. 3. c. 11. &c. & 2. 6. 26, 27, 28. Mar. 16. d, 16. John 3. a, 26. Acts 2. f, 38. 1 Cor. 10. d, 16. & 11. c. 24, &c. Gal. 3, d, 27. Mat. 3. c, 11. &c. & 26. c, 16. 16 &c.

M. Of how many parts conſiſteth a Sacrament?

Sch. **Of two parts of the outward element or creature, being a viſible ſigne, and of that inviſible grace.** John. 3. a, 5. Mat 3. c. 11, 12 and 28. d. 19 John. 2. a, 5. 1 Cor 10. d, 16.

M. What is the outward ſigne in Baptiſme?

Sch. **Water, wherein the perſon baptized is dipped, or ſprinkled with it,** In the Name of the Father, the Son, and the holy Ghoſt. Acts 8. d, 36, 37 38.

M. What is the ſecret and ſpirituall grace?

Sch. **Forgivenelle of ſins and regeneration: both which, wee have by the death and reſurrection of Chriſt: and thereof wee have this Sacrament as a Seale and pledge.** Mar. 1 a, 4. Acts 2. f, 38. &c. and 22. c. 6 Rom. 6. a, 3. &c. Gal. 3. d, 26. 27. 1 Per. 3. d, 11.

M.

Eph. 2. a, 3. d, 19, 20. Tit. 3 b, 3, 4, 5. &c. Mat. 28, d, 19. Mr. 16. d, 16. John 3. a, 5. Ro. 6. a, 3. &c. 1 Cor. 12. b, 15. 1 Pet. 3, d, 21. Mat. 1. a, 4. b, 15, & 16, & 16. Act. 2 f, 38 &c. and 8. d, 36, 37. &c, and 16. d, 31. 33, 34. and 19. a, 4, 5, and 22. c, 16. 1 Cor. 12, b, 13. Ro. 6 a, 3 &c. & 13 d, 11. 13, 14 Gal. 3. d, 26, 27 Ep. 4. d, 20. 28. &c. Col. 2. b, 12. Gen. 9. b, 9 and 17. a, 78. Mat. 10. d, 14. 10 Rom. 3. a, 3. & 4, c, 21, &c. & 6. a 3. &c. Gal. 3. d, 27. Eph. 4. 20, 21. &c. Col 2. b, 12.

M. Shew me the effect of Baptisme yet more plainly.

Sch. **Where by nature we are the children of wrath, and none of GOD's Church or household, we are by baptisme received into the Church, & assured that wee are now children of God, & joyned & grafted into the body of Christ, and become his members, and doe grow into one body with him.**

M. What is required of persons to be Baptised?

Sch. **Repentance and Faith.**

M. Declare the meaning of these more largly.

Sch. **First, we must truly repent us of our former life & believe assuredly that we are clensed from our sins by ỹ blood of Christ, & so made acceptable to God, and that his Spirit dwelleth in us. And then accordingly to this belief & promise made in Baptisme, we must endeavour our selves to mortifie our flesh, & by our good life to shew that wee have put on Christ and have his Spirit given us.**

M. Why then are Infants Baptised, which by age cannot performe these things?

Sch. **Because they be of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose Faith they are baptised) pertaineth to them,**

Which

Which when they come to age, they muſt themſelves learne, beliéue, and acknowledge, & endeavour in their lives to expreſſe the duty in their Baptiſme promiſed and profeſſed. Mat. 26. c, 26. Mar. 14. c, 21. &c. Luke. 22. c, 19. &c.

M. What is the order of the Lords Supper?

Sch. **The ſame which the Lord Chriſt did inſtitute:** Which in the ſame night that he was betrayed, tooke Bread, and when he had given thanks, he brake it and gave to his Diſciples, ſaying, Take eat, this is my Body which is given for you. Doe this in remembrance of me. Likewiſe after Supper hee tooke the Cup, and when he had given thankes, he gave it them, ſaying: Drinke yee all of this, for this is my Blood of the New Teſtament, which is ſhed for you and for many, for remiſſion of ſinnes. Doe this as oft as yee ſhall drinke it, in remembrance of me. **This forme and order we ought to hold, & truly to keepe, and to celebrate devoutly till he come againe.** 1 Cor. 11. b, 23. 24, &c.

M. To what uſe?

Sch. **For a continual thankful remembrance of his death, & the benefits ỳ we receive** Luke 12. c, 19. 1 Cor. 11. c. 24. 26.

10.6.27.32.35 c,48,&c.f,54. 55. receiue thereby, & that is in Baptiſme, we are borne againe. ſo with the Lords
1 Cor.10.d,16. Supper we may be alway fed & ſuſtained to ſpirituall & euerlaſting life. And therefore it is enough to be once Baptiſed, as to be once borne: but as we need oft to feed, ſo is the Lords Supper oft to be receiued.

M. Which are the parts of this Sacrament?

Sch. The parts hereof, euen as of Baptiſme, are of two ſorts, the one earthly, & ſenſible: the other is heauenly, and remoued from all outward ſenſes.

Mat. 26.d,26, 27. *M.* What is the earthly and ſenſible part?

Mat.14,c,22, 23. Sch. Breade & Wine, both which matLu,22,c,19,20. ters, the Lord hath expreſly commanded
1 Cor. 11. c, 33. all to receiue.
15.

Joh.6,d,27,35 &c.c,48 &c. g, 63. *M.* What is the heauenly part and matter remoued from outward ſences?

Sch. The body & blood of Chriſt, which
1 Cor.10.d,16. are giuen, taken, eaten, and drunken of the faithfull in the Lords Supper, only after a heauenly and ſpirituall manner, but yet verely and indeed: in ſo much
1 Cor.10.4.15. that as ý Breade nouriſheth our bodies, ſo Chriſts body hath moſt ſingular force ſpiritually by Faith to feede our ſoules.

And

And as with Wine mens hearts are cheered and their strengths confirmed, so with his blood our soules are relieved and refreshed through Faith: which is the meane whereby the body and blood of Christ are received in the Supper. For Christ as surely maketh them that believe in him partakers of his body & blood, as they surely know that they have received Bread & wine with their mouths and stomackes. And it is also a gage of our immortality, and a pledge of our Resurrection. John 6. f, 54.

M. Is then the Bread and Wine changed into the substance of the body and blood of Christ?

Sch. No for that were to destroy the nature of a Sacrament, which must consist both of heavenly & earthly matter, and so make a doubt of the truth of Christs Body and to give occasion of grudging unto the mindes of the receivers. Mat. 26. d, 26, 27. Mat. 14. c, 22, 23. Luc. 22. c, 19, 20. 1 Cor. 11. c, 23, 24, 25, 26, 27, 28.

M. Was this Supper ordayned of Christ to be offered as a sacrifice to God the Father?

Sch. No for when Christ died upon the Crosse he once fully made that onely everlasting Sacrifice for our salvation for ever, and hath left nothing for us to doe, He 7. d, 26. &c. and 9 d, 1. &c. g, 25. &c. and 10 c, 9, 10, 12. 14. d, 18. Luke 22. c, 19.

1 Cor. 11. c, 24, 25, 26. Heb, 13. c, 15, 16. 2 Cor 11. f, 28, 29, &c. Jer. 24. b, 7, & 29. b, 12, 13. Joe. 2. b, 12, 13, &c. 15 19. &c. Luke 22. c, 19. 1 Cor. 11. f, 24, 25, 26. Ro. 5. a, 5. 8. 9. & 8 a, 4, 5. &c. 2 Tim. 1. c, 14. 15. 16. 1 Pet. 1 c, 13, 14. &c. d, 21. 22 & 4 a, 1, 2, 3. &c. Mat. 12. d, 39. Joh. 13. d, 34, 35. &c. 1 Cor. 10. d, 17. and 13. the whole.

doe, but thanke fully to take the use & benefit of that eternall Sacrifice, which we chiefly doe in the Lords Supper.

M. What is our duty to doe, that we may come rightly to the Lords Supper?

Sch. To examine our selves whether we be true members of Christ.

M. By what tokens shall we know this?

Sch. First, if we heartily repent us of our sinnes: if we stay our selves and rest in a sure hope of Gods mercies thorough Christ, with a thankfull remembrance of our redemption purchased by his death. Moreover if we conceiue an earnest minde & determinate purpose to lead our life godly hereafter. Finally, fasting in the Lords Supper, is contained a token of friendship & loue among men, if we beare brotherly loue to our neighbours, that is to all men, without any evill or hatred.

M. Having sufficiently (as I thinke) examined thee concerning the chiefe points of Christian religion, I would see now how friendly and sufficiently thou canst rehearse the whole sum of all that hath hitherto been said.

Deut. 4. a, 1, 2, b, 13.

Sch. First the Law of God contained in the ten Commandements [illegible]

ze my eyes, a perfect rule of godly life. Psal. 19. b, 7.
which I am bound to obey upon payne &c. and 119. 2.
of eternall damnation: wherefore by the 4 &c.
same law I doe know my sinne and the Mat. 19. c, 16.
wrath of God against me for the same, 17.
and that everlasting death by Gods ju- Luke 10. c, 15.
stice is therefore due unto mee: which 26. 27, 28.
breedeth in me a horrible feare of mind, Rom. 2. b, 12,
& trouble of conscience, from the which 13. & 3. c, 19.
I being impossible for me to be deliver- 20. & 4. c, 15.
ed by mine owne wisdome, power, or Gal. 3, b, 10.
vertue, or by any helpe or meanes of 2 Cor. 2. b, 7,
man or Angel, I am taught by the Gos- & 7. c. 2. 10. &c
pell, that Christ the Son of God, Ro. 1. c, 15., 16.
being made man without sin, hath by his Act, 13. f, 38,
death suffered the punishment due for 39.
my sins, pacified the wrath of GOD Heb. 1 b, 4, 5.
his Father towards me, and reconciled &c. & 9. c, 9. d,
me unto his favour againe, and made 12. 14. & 10. a,
me partaker of his owne iustice, and 2, 3, 4. &c.
heire with him of everlasting life; of Mat. 1 d, 20.
all which benefits of Christ I am made 21, &c.
partaker by Faith in him. Which faith Joh. 1. b, 14. c.
the holy Ghost by the preaching of the 29.
Gospell hath wrought in my heart: con- Esa. 53. a, 4, 5.
firming ȳ same also by his holy Sacra- 6. c, 10, 11.
ments, being visible and sure tokens & Rom. 3. d, 24
pledges 25. &c.
Rom. 3 d, 23.
&c. & 8. c, 14,
15, 16, 17. &c.
Rom. 10. b, 8. c,
14 d, 16, 17.
1 Cor. 12. a 3.
6 b, 9. &c.

Mat. 38. d, 19, 20. Mar. 16. d, 15. 1 Cor. 10 d, 16 17.

pleadges of Gods goodnes towards me, through Christ. The which Faith as a lively & fruitfull tree, should bring forth in me the fruits of good workes, holines and righteousnesse, all the dayes of my life to the honour of God, who hath bestowed so many benefits upon me: & to the profit & good example of my neighbors. For the increase of ỹ which faith and grace to please God and for the accomplishing of all these things, I being of my selfe most weak and unable thereunto ought to make continuall and most earnest suite by hearty prayer unto God the father, the giver of al good things, in the name of his son our Saviour Jesus Christ yeelding al wayes unto him most hearty thankes for all his benefits.

Psal. 1, a, 3. Mat. 7. c, 17, 18. Luke 1. 74, 75. Rom. 6 a, 1, 2. 3. &c. Gal. 5. a, 8. Mat. 5. b, 16. 1 Pet. 2, c. 12. Mat. 9, c, 23, 24 Rom. 1, a, 7, &c. and 9, d, 16. 1 Cor. 1. a, 3. 4. &c. 2 Cor. 3. b, 5. &c. and 7 c, 15. and 15. b, 10. Phil. 2. b, 13. Ep. 1 a, 5, 6, &c. 2 Thes. 1 d, 12. Job. 14. b, 13. and 15 b, 16. and 16. c, 23. 1 Cor 10, g, 11. Ep. 3 d, 20, 21. Jud. f, 25. Mat. 13. c, 13. Luc. 12. f, 47. Rom. 8. c, 21. and 2. b, 13. Ep. 4 d, 10. 21. and 5 b, 8, 9. Phil. 1 b, 9. 20 1 Col. 1, 2. 5. 6 b, 9, 10. Tit. 3. d, 36. Jeames 1. d, 22, 23, 25, &c. 4 d, 17. 1 Per. 2. d, 20, 21.

M. I doe see my good child that thou well understandest the sum of Christian godlines. Now it resteth that thou so direct thy life by the rule of this godly knowledge, that thou seemest not to have learned these things in vaine.

Sch. I will doe my diligence by Gods helpe, worshipfull master. and omit nothing, so much as I am able to doe. that I may answer the name and profession of a true Christian. And also I wil humbly

bly crave of Almighty God, that he suffer not the seede of his doctrine to perish in my heart, as sowen in a dry & barren soyle, but that hee will with the dibine rein of his heavenly grace so water, and make fruitfull the drinesse and barrennes of my heart, that I may bring forth plentifull fruits of godlinesse, to bee bestowed and laid up in the barne and garner of the kingdome of heaven.

M. Do so my good Child, and doubt not but as thou hast by Gods guiding first conceived this in mind and will, so shalt thou by his grace, attaine to an happy and blessed end of this thy godly study and endeavor, to thy eternall salvation, and to the glory of God, to whom be all honour and glory, world without end.

Tit. 1, d, 26. Sap. 1. d, 22. 23. 25 &c and 4, d, 17. 2 Pet. 2 d. 10. 21. Luke 11. b, 9. c, 13 & 1. b, 7. Jam. 1. a, 1. 6. Mat. 13. c. 19. 20. &c. John 15. c. 16. Psal. 1. a, 3. 1 Cor. 3. b. 9 7. 2 Cor 9. c, 10. 14. and 13. d 16, 17, 18. Mat. 3 c, 12. & 15. d, 23. John 3. 36. &c Gal. 5. d, 22. 23. 2 Cor. 8. b, 10. Eph. 5. c. 14. Rom. 12. d, 1.

An Admonition for the *Morning.*

AWake thou that sléepest, and stand up from the dead, and Christ shall give thee light.

It is time that we should now awake out of sleep.

The night is passed, and the day is come nigh, let us therefore cast away the deeds of darkenes, and let us put on the

armour of light.

13. Let us walke honeſtly as in the day: and put we on the Lord Jeſus Chriſt.

Mat. 5. c, 12. Let our light ſo ſhine before men, that they may ſee our good workes, and glorifie our Father which is in Heaven.

Sap. 6. b, 15. Wiſedome is a noble thing, and never fadeth away; yea it is eaſily ſeene of them that love it, and found of ſuch as ſeeke it.

c, 14. It preventeth them that deſireit, that it may ſhew it ſelfe unto them.

15. Who ſo awaketh unto it betimes in the morning, ſhall have no travell for he ſhall find it ſitting ready at his doores.

Eccle. 2. c, 13. Wiſedome excelleth fooliſhneſſe, as farre as light excelleth darkneſſe.

A Pſalme for the Morning.

Pſal. 113. 1, 2.

PRaiſe God O yee children of his ſervants, praiſe yee the name of the Lord, Bleſſed be the Name of the Lord, from this time forth for evermore.

The name of God is highly to be praiſed from the riſing up of the ſunne, unto the going downe of the ſame.

The

The day (O Lord) is thine, and the night is thine: thou haſt prepared the Light, and the Sunne. Pſal. 74. c, 4.

Wee have layd us downe and ſlept, & are riſen up againe: for thou (O Lord) haſt ſuſtained us. Pſal. 3. b, 5.

O God thou art our Lord, early in the Morning doe we ſeeke thee, and with our Prayer come before thee. Pſal. 93. i. a, 1. and 88. b, 12.

We are thy ſervants O Lord grant us underſtanding, that we may know thy Teſtimonies. Pſal. 119. verſe 125.

Make us to know the way that we ſhould walke in, for we lift up our ſoules unto thee. Pſal. 143. b, 9.

Teach us to do the thing that pleaſeth thee, for thou art our Lord, let thy good Spirit lead us forth in the way of life. c. 11.

Cauſe us to heare of thy loving kindneſſe betimes in the Morning, for in thee is our truſt. Pſal. 143. b, 8.

Replenish us early in the morning with thy mercy, and we ſhall cry for joy and be glad all the dayes of our life. Pſal. 90. c, 14

For thou (O Lord) art the thing that we long for, thou art our hope, even from our youth. Pſal. 71. a, 4.

Through thee we have bin maintained ever ſince we were borne: thou art worthe: our praiſes ſhall be alwayes of thee.

Pſal. 59. c, 16. 17. We will ſing of thy power and will praiſe thy loving kindneſſe betimes in the morning: for thou haſt been ever our ſtrength, our refuge, our defence, and our moſt mercifull Lord.

A Prayer for the Morning.

Pſal. 3. b, 5 and 4 b, 8. **WEE yeeld unto thee our moſt hearty thankes. O Heavenly Father, for that thou haſt delivered us from all perils & dangers of the night, & brought us ſafe to the beginning of this day: we beſeech thee that thou wilt in the ſame, and euer hereafter receiue us into thy defence and protection: and as thou haſt removed the darkneſſe of the night, reſtored the light of the Sun and raiſed us from ſleep, ſo thou wouldeſt vouchſafe alſo to remove from us the inward darkneſſe of ignorance, to raiſe us**

Pſal. 91. a, 1, 2 2. the whole. Pſal. 74. c. 9 Pſal. 4. b, 9. & 36. b, 8.

from

from sleepe of sinne, and to lighten our mindes with the heavenly beams of thy most holy spirit, & with the knowledge of thy deare Sonne our Saviour Jesus Christ, the true light of the world: that we eschewing the works of darkenesse, may guide the stepps of our lives after the light of thy holy Word, walking comely as the children of light, in holinesse and righteousnes, as in the day, and in thy sight: and in the end may come to that most blessed eternall light which thou dost inhabit, the same thy Sonne our Saviour Jesus Christ being our guide thereunto, to whom with thee and the holy Ghost, one God of most glorious Majesty, be all honour and glory world without end, Amen.

John 14. d, 26. & 16. b, 13. Act. 26. c 18. 2 Cor. 4. b, 6 10 1. a, 5 9 & 8. b, 12. & 12. c, 35. Rom. 14. d, 12. 13. Eph 5. d, 8 c, 11. Psal. 119. verse 105. Luk 1. g, 74, 75 1 Tim. 6. d.

A Morning Prayer for Schollers.

WE render unto thee most hearty thanks, O Father of lights, the giver of all good gifts, that it hath pleased thee to move the minds of our Parents & friends to set us unto ẏ Schoole in those our tender years, most meet for

Jacob 1. c. 17.

Eccl. 12. a, 2. &c. Pro. 6. a, & b, 6. & 23. c, 26. Pſal. 117. a, 2. John 15. a, 45 Pſal. 4. b, 6. and 36. b, 9. 2 Cor 4. b, 6.

the learning of all good things, moſt humbly beſeeching thee not to ſuffer their good hope, and our beſt time to periſh through our untowardneſſe, negligence and loathfulneſſe. And becauſe our watching, diligence and ſtudy can profit us nothing without thy grace, vouchſafe with thy heavenly beams ſo to lighten our mindes and wits, and to endue us with ſuch deſire & love of good Learning Wiſedome, & Vertue, with ſuch docilitie to conceive, and memorie to retain the ſame, that we in our childhood and youth being well inſtructed in all good letters & vertue, may grow to be learned & godly men, to the profitable ſervice of the common wealth, and of the holy Church. and to the ſetting forth of thy glorie. This we crave at thy hands, O heavenly Father, in the name of thy onely Sonne our Saviour Jeſus Chriſt, beſeeching thee for his ſake to grant the ſame. Unto thee, with the ſame thy Sonne and the Holy Ghoſt, one God immortall, inviſible and onely wiſe be all honour and glorie, for ever and ever.

Deu. 4. b, 9. 10. & 31. b, 12, 13. Pſal. 78 a, 24. Mat. 19. b, 13. 14. 1 Tim. 3. d, 13. John 15. c, 16.

2 Tim. 1. d, 15.

Ano-

Another Prayer for Schollers.

GRant O Lord God heavenly father that we by thy divine grace setting the example of thy deare Son and most blessed Child Jesus Christ, before our eyes as the most cleare, & most notable example of all other to be followed, may even in these dayes of our childhood and youth, apply our selves wholly to all good and godly learning, and to the obedience of thy most holy will, and that as we shal grow in yéeres, we may also increase more & more in good knowledge, wisedome and vertue and in the love of all godly men, and specially in thy heavenly grace and favour, wherein resteth perfect felicity, through thy Sonne our Saviour Jesus Christ: to whom with thee and the holy Ghost, be all honour and glory, for ever and ever. Amen. Luke 2. g, 46. Eccl. 1. 12. 1 &c. Luke 1 g, 1 53.

An Admonition for the Evening and night.

IF any man walke h in the day, hee stumbleth not, because he seeth the light of this World. John 3.

But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

John 3. c, 19. This is the condemnation, that light is come into the world, and men loved darkeneſſe rather then light, becauſe their deeds were evill.

John 1. a, 5, 9. Jeſus Chriſt the Son of God, is the light that ſhineth in darkneſſe, the true light which lighteneth every man that commeth into the world.

John 12. c, 35. Let us therefore walke whiles wee have light, leſt the darkneſſe comes upon us, for he that walketh in the darke, wotteth not whither he goeth.

2 Cor. 6. c, 14. John 12. c, 14. Let us not beare a ſtrange yoke with unbeléevers but whiles we have light let us beleeve on the light, that we may be the children of the light.

Let us beléeve in Jeſus Chriſt the Son of God, who came a light into the world, that whoſoever beléeveth on

John 12. 46. him, ſhould not abide in darkeneſſe.

Whoſoever followeth Chriſt, the

John 8. b, 10. and 9. a, 5. light of the world he doth not walke in darkenes, but ſhall have the light of life.

There ariſeth up light in the darkeneſſe,

neſſe unto them that deale uprightly.

Hee that ſaith how that he is in the light, and yet hateth his Brother, is in darkeneſſe, even untill this time. Pſalme 112. 4. 1 John 1. b, 1. 9. b, 10.

He that loveth his Brother, abideth in the light, and there is no occaſion of offill in him.

If thou haſt compaſſion upon the hungry and refreſheſt the troubled ſoule, then ſhall the light ſpring out in the darkeneſſe, and the darkneſſe ſhall be as the noone. Eſa. 58. 2, 10.

The Pſalmes for the Evening, *and night*

IT is a good thing to make confeſſion and prayer unto GOD and to ſing Pſalmes and Praiſes unto thy Name, O thou moſt High. Pſal. 92. 2, 1.

To ſet forth thy loving kindneſſe early in the morning, and thy truth in the night ſeaſon. 2, 2.

Whileſt darknes covereth the earth, and the people, let thy glory O Lord, ſhine upon us, and ſend forth thy light and thy truth to direct us. Eſay 6. 2, 12. Pſal. 43. 2, 3.

1 Cor. 4. b, 6. Pſal. 18. f, 26. O GOD who commandeſt the light to ſhine out of darkeneſſe, ſhine in our hearts, and give us the light of the knowledge of thy glory in the face of Jeſus Chriſt.

Pſal. 56. 13. **Lighten our Candle, O GOD our Lord and make our darkeneſſe to be light, that we may walke before thee in the light of the living.**

Pſal. 119. verſe 105. Luke 1 g, 79. Thy word is a Candle unto our feete, and a light unto our pathes: it giveth light to them that ſit in darkneſſe, and in the ſhadow of death; it guideth our feete into the way of peace.

Pſal. 119. v. 15. 3 & 56. b, 13. **Direct our ſteps in thy word, and ſo ſhall our feete be kept from falling, and no wickedneſſe ſhall have dominion over us.**

Pſal. 36 b, 9. & 13. a, 3, 4. O Lord, with thee is the fountaine of light, lighten our eyes with the light of thy countenance, leaſt that we ſleepe in death, and our enemies prevaile againſt us.

Pſal. 118 c, 13. & 56, & 13. Mat. 8. b, 12 & 21, c, 3, 13. and 25. c. 30. **Bring us out of darkneſſe, and out of the ſhadow of death. Breake our bonds aſunder, deliver our ſoules from death: O ſave us from that darkneſs, where is weeping**

weeping and gnashing of teeth.

Open our eyes that we may be turned from darkneſſe to light, aad from the power of Satan, unto thee our God Act 26. c, 18.

That we may receive forgiveneſs of ſinnes, and inheritance among them which are ſanctified by faith, that is toward thy Son Jeſus Chriſt. c, 18.

So ſhall we lay us downe in peace, and take our reſt, for thou, O GOD, onely makeſt us to dwell in ſafety. Pſal. 4. b, 8

Glory be to the Father, and to the Son, and to the holy Ghoſt.

As it was in the beginning, is now and ever ſhall be, world without end, Amen.

A Payer for the Evening and *Night.*

O Lord our God, in whoſe defenſe & ſafety of mankinde, and all things doth reſt: now the light hath darkened the World, and our bodies ſhall bee layed aſleep (than the which nothing is more like unto death) we betake our ſelves wholly unto thy protection: moſt humbly

Pſal. 2. 91. 145 and 147. and infinite places. Luke 8. g, 15. &c. Joh. b. 12. &c. 1 Theſ. 4 c, 13. 14. Eph. 5 b. 11, 12. 2 Cor. 11 c, 14.

humbly, beseeching thee that thou will deliver us from the power of wicked spirits, the princes of darknes, which to deceive us, can transforme themselves into Angels of light; and from all sin, the workes of darkneſſe, and from all o-

Eph. 6. b, 11. 12. &c.

ther perils and dangers both bodily and ghostly, & that thou suffer us not in holi-

1 Thes. 5. a, 5. 6. &c. b, 10.

to be oppressed, & (as it were) buried in sleepe: neither our mindes so to be darkned, that we forget thee, but that whilst our bodyes are asleepe, our hearts may continually wake and watch unto thee. And when that rest hath refreshed our bodies and mindes sufficiently, so much

2 Cor. 7. d, 20. Eph. a, 1, &c.

as is requisite to nature, the next morning may make us more able, and ready to serve thee, in the state of life, wherein thou hast placed us, to the health of our owne soules, the benefit of our neighbours, and the glory of thy holy name

2 Thes. 1 d, 12. 13.

through our Saviour Jesus Christ, to whom with thee and the holy Ghost be all honour and glory, now and for ever.

Ame

Ano

Another for Evening and Night.

ALmighty God, who as thou hast made the day to labour & travel in, so hast thou created ỳ night for the rest and refreshing of our weary bodies and mindes: we most humbly beseech thée, that as the night darkneth and shadoweth all things, so thou wouldest for thy deare Sonne Jesus Christs sake, hide our sins, removing them from thy sight, and putting away the memory of them by eternall oblivion, that as our bodies shall have the rest of sleep, so all our mindes by hope of thy mercy, may enjoy the rest of a quiet conscience, and so being wholly refreshed, we may awake and rise unto thy service the next day, and all the dayes of our life: and when death it selfe shall come (from the which it is as easie for thee to raise us as from bodily sleep we may rest in hope of that most joyfull resurrection. Wherein our bodies shal awake unto that everlasting day, which shall never be interrupted with any darknesse, when we shall be made partakers of the inheritance of the

Esay 45.b,7.& 50.a,3.
Eccle. 5. b, 11.
Psal. 25.a, 5. & 23.a, 1. and 51 a,2. b,9.
Esay. 43.d,25.
Eze. 18. c. 28.
Acts. 3. d, 19.
Col. 2. b, 13.
Psal. 127. a,2.
Pro. 3 d, 24.
Luke 8.g,2 53
John 11 b,12. c, 25.f,45.4.

Col. 1. b, 12. Gal. 4. b, 26. Apo. 21. g, 23. and 22. b, 5.

the Saints in light. in that moſt bleſſ
City, that heavenly Jeruſalem, wher
ſhall be no need of Candle, neither
the Sunne nor of the Moon to lighte
it, and the Sunn of the Lambe ſhall b
our eternall light. Unto the which mo
glorious light & Kingdome of thy dear

Col. 1. c, 13. Sonne we beſeech thee bring us, for th
ſame our Saviour Jeſus Chriſts
ſake: unto whom with thee
and the holy Ghoſt, be
all honour and glo-
ry, for ever.
Amen.

BIBLIOTHECA BODLEIANA

FINIS.